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COMMUNICATIONS.

For the Western Recorder.

TRACT CAUSE IN LOUISIANA AND MISSISSIPPI.

The following facts claim the serious consideration of all the friends of the Redeemer, and clearly show at once the obligation and the encouragement to redouble our efforts for the moral welfare of the west and south. They are communicated by the Rev. Franklin Y. Vail, and constitute a part of the report of his agency, in the states referred to, in behalf of the American Tract Society:—

In commencing my agency in Louisiana and Mississippi, states less blessed, perhaps, with the privileges of the gospel, than any other part of the Union, but little expectation was entertained of collecting funds for the tract cause. Our great work was to explore the field, to awaken interest on the subject of tracts and of religion generally, and to promote, as far as possible, the gratuitous distribution of these publications among the destitute.

Some idea of the increasing importance and wants of these states, as a field for missionary and tract operations, will be obtained when you contemplate the following facts: They embrace an extent of territory of 580 miles long, by 360 broad, a large portion of which is alluvial soil, of almost inexhaustible fertility. In 1810, the two states contained about 120,000 inhabitants; in 1820, 230,000; they now contain about 500,000, and the population is rapidly increasing.

It might seem invidious, to state *statistically*, the number, or rather the *dearth*, of preachers of the gospel of every denomination, in these two states; but I assure you their number is *very small;* scarcely bearing the resemblance of an actual supply of the wants of the people. It is no uncommon thing to find families who have not heard the gospel for five, and even for ten years; while at the same time, actual investigation shows, that in large portions of these states, from one quarter to one third of the population are wholly destitute of the bible.

In the city of New-Orleans, already containing 50,000 inhabitants, and one of the most important points of moral influence in our country, I am confident *the whole number of members of all protestant churches*, exclusive of the coloured population, *but little exceeds one hundred*. The part of Louisiana which lies east of the Mississippi, a most fertile region, 200 miles long, and 100 broad, embracing ten counties, is in a very great degree destitute of all the means of gospel grace; and ten or twelve counties in the interior of the state of Mississippi, are but little better supplied.

There are, indeed, in different parts of these states, many active Christians, who do honour to the cause of their Master, who mourn over the moral desolations around them, and who are ready to co-operate in every well-directed effort for the promotion of the interests of true religion; but it cannot be concealed, that infidelity, universalism, and other destructive errors, extensively prevail; and that, as a consequence, duelling, gambling, horse-racing, profaneness, intemperance, and Sabbath-breaking, often cause the Christian's heart to bleed, and in many places seem almost to have incorporated themselves with the fashionable and approved customs of society.

I allude to the prevalence of these errors and vices in the states referred to, solely to show the great and imperious necessity of extending to them, without any delay, and in every practicable form, the blessed influences of the gospel of Jesus Christ.

And I ask, do not these heart-affecting facts impose sacred and irresistible claims upon our *young men*, who have entered, or are about to enter the ministry, for their immediate service, and their holiest efforts?—Many in these states are anxious to have the gospel, its enlightened ministry, and appropriate influences, introduced among them. Many would desire this, if for no other reason, because they are tired of the crime and suffering resulting from infidelity and irreligion. I have myself repeatedly received earnest solicitations to labour with them, and also to send them other preachers of the gospel. These interesting appeals I have presented to several Missionary Societies, and the painful result is, that *not a single new labourer* is yet found to say, "Here am I, Lord, send me."

In view of all these facts, who can fail to see the immense importance of furnishing this whole country with *tract preachers*, as *almost the only* means of salvation with which they can now be supplied? And it is a matter of gratitude to God, that he has succeeded this good work far beyond our expectations.

Successful Efforts for the Tract Cause.

It may not be improper to state, that before commencing my efforts in Louisiana and Mississippi, I visited *Mobile*, in the neighbouring state of Alabama. That city contains from 8,000 to 10,000 inhabitants, with three small protestant churches, and but a handful of members in each. There being but few church members able to do any thing in the way of contributing funds, and the great mass of the people not being accustomed to objects of this kind, we were agreeably disappointed in establishing a state branch, and raising upwards of $400 for the depository; and by the assistance of some excellent female missionaries, we succeeded in circulating tracts generally throughout the city. A commodious room has been furnished gratuitously by the Rev. Mr. Warren, in the lower part of the Government-street church, for a depository for bibles, tracts, &c. which will greatly conduce to the prosperity of this branch, through which it is hoped a large portion of the state may be supplied with tracts.

At *New-Orleans*, notwithstanding much ignorance and prejudice in relation to the tract cause, we succeeded in raising between 500 and $600, chiefly for establishing a permanent depository for the supply of auxiliaries in Louisiana and other adjacent parts.*

An auxiliary was also formed in *Natchez*, and the liberal sum of $628 was there subscribed, chiefly for a permanent depository. At *Gibsonport*, $250 were subscribed; at *Alexandria*, on the Red-river, $270; at *Petit-Gulph*, $180; at *Baton-Rouge*, *St. Francisville*, *Natchitoches*, & *Coti*, in Louisiana, and at *Washington* and *Clinton*, in Mississippi, each $100, or upwards; at *Bethel*, $70; at *Vixburg*, $50; at *Fayette*, $40; making the whole sum subscribed at the organisation of fifteen auxiliaries, not far from $3000. All these subscriptions are for tracts, which are returned into that country at the cost prices.

I could relate many interesting facts respecting this field of labour, and the societies now formed, did I not fear wearying your patience. Two or three must suffice as a specimen of the rest.

Agency on the Red-River.

Forty miles from Texas, I found about 1000 English, French and Spanish inhabitants, but not a single protestant professor of religion. Receiving no encouragement from several English gentlemen, on whom I called, in reference to the promotion of the tract cause among them, I repaired on board the steam-boat, to devise some plan of successful operation; still hoping against hope, that God had something for me to do even in this, as it then seemed, spiritual desert; nor was my hope and faith disappointed.—While waiting for divine guidance, God, in his kind providence, sent on board our boat a French Catholic. I introduced myself to him, gave him some French tracts, and explained my object. He became deeply interested, took me to his house, and made it my home; appointed a public meeting; attended himself, in connexion with a large audience; a society was formed; our catholic friend, a man of great influence, formerly a member of the senate of Louisiana, was made president, and $100 was raised immediately and sent to New-Orleans for tracts. The door is thus opened for these evangelical preachers to publish salvation in the English, French and Spanish languages, to thousands in this part of the state, and also to send them to the still more destitute regions of Texas, lying contiguous to Louisiana.

In passing down the Red-river, I spent a Sabbath at *Alexandria*, 120 miles below Natchitoches. There being no presbyterian, episcopal, or baptist church here, and very few brethren of the methodist church, but little encouragement was gained from any quarter, that much if any thing would be done for the tract cause. We were, however, agreeably disappointed in having a large and respectable audience on the Sabbath. After the claims of our institution had been presented in a sermon, a highly respectable judge was invited to the chair, with a view to form a Society. In compliance with this invitation, he advocated the cause with warmth and ability, and invited his fellow-citizens to co-operate with him in this truly patriotic work. A Society was immediately organised, embracing almost every family in our assembly, with our honourable judge at its head, and between 200 and $300 was subscribed on the spot. A plan was also adopted to send tracts through the neighbouring parts of the state, by the aid of our travelling baptist and methodist preachers.

Hospitality and Liberality of the People.

I should be ungrateful were I not to mention the peculiar hospitality and kindness of the people in all this portion of country through which I have travelled hundreds of miles, both by land and in steam-boats, without being allowed to incur any expense.

I will mention one or two other facts, showing the liberality of the people, and their willingness to support religious objects when interested in them; and also showing the importance of extending information of the character of the tract and other kindred societies. On one occasion, having spent the night with a rich planter, who made no pretensions to religion, I was gratified by being presented, the next morning, with a donation of twenty dollars for the tract, and twenty dollars for another religious object, which objects were the theme of conversation the evening previous.

At another time, when consulting with a gentleman about forming a Tract Society in his vicinity, he seemed to feel but little interest in the subject; said he knew but little about tract societies, and did not know that they had done much good. He attended a meeting the same day for the formation of a Society, and having heard the subject fully presented, he gave $100, saying, he did not know that the tract cause was so important, and that he must throw a hundred or two dollars into its treasury annually.

Contribution of 100 Dollars on board a Steam-Boat.

In passing up the Mississippi, a voyage of ten or twelve days length, we had between 300 and 400 passengers; tracts were extensively distributed and read, and much interest seemed to be excited. At length the Sabbath arrived, and, as the Saviour had, in ancient times, taught the people in a ship, it was not judged unlawful, unauthorised, or inexpedient, though seldom sanctioned by modern usage on that river, to preach Christ to the multitudes on our steam-boat on that day; and as two services were decided upon, it was hoped that the tract cause might be profitably presented one part of the day. Providence smiled upon the effort; $100 were cheerfully contributed to *furnish the steam-boats on the Mississippi with the bound sets of tracts*. Twenty or thirty steam-boats, carrying from three to four hundred passengers each, and supplied with few if any religious books, will thus be furnished with one of the most valuable religious libraries of a similar size, in the English language; and may we not hope, that God intends, in this way, to send salvation to some of these perishing immortals? Why, my dear brother, should not every steam-boat on our waters, with their thronging multitudes, be immediately furnished by their own collections, or otherwise, with this interesting means of salvation?

Gratuitous Distribution.

In those parts of these states where societies could not be formed, *more than one hundred thousand pages of tracts have been gratuitously distributed;* and if our good friends in Boston, Connecticut, New-York, and elsewhere, who have contributed to send them, could have witnessed the eagerness with which they have been received and read; the expressions of gratitude they have drawn forth from those who are blessed with no bibles, no churches, no ministers of the gospel; they would bless and praise God that he gave them the ability and the disposition thus to send their destitute brethren the bread of life.

Appeal to the Friends of Religion.

I would now say, in conclusion, to all the friends of this cause, if I could address them in behalf of that suffering people, whose spiritual wants, and woes, and cries for help, still cause my heart to bleed; I would say to them in the language of christian entreaty, *do not give up the work which you have so usefully commenced*. Leave not the souls you have now awakened to see their wants and their danger, to revert back to stupidity and perish in their sins. The interest now awakened will prepare the way for new efforts; and for this work an agent is pressingly demanded, by whom new societies must be organised, and those already formed, revived and cherished, without which they will speedily die, unsustained, as many of them are, by ministerial influence.

There is also a most urgent demand for a faithful agent in New-Orleans, during eight months in the year, to attend to the general interests of the bible, tract, and Sunday school cause; to distribute bibles and tracts among the 50,000 inhabitants; among multitudes of seamen from distant parts, and boatmen from every part of this great valley; and to gather the multitudes of children into Sabbath schools. May God deliver his churches and ministers from the guilt of abandoning this most important and needy section of our land!

We beg the followers of the Lord Jesus Christ in our country, to read the above communication, and weigh its import, and pray over it, till the language of their inmost heart shall be, "Lord, what wilt thou have *me* to do," to supply these wastes of Zion?

In the valley of the Mississippi are now nearly 5,000,000 of inhabitants, and as ministers *cannot be* raised up without a miracle, to supply their immediate wants, can we do less than to supply all who can read with TRACTS?

Only two obstacles now present themselves to this work; the want of agents, and the want of *pecuniary means*. The former we believe God will provide; and can it be in the hearts of Christians in these favoured states, abounding in all the necessaries, and even luxuries of life, to *withhold the funds requisite for sending tracts* to our destitute brethren at the south and west?

But at the last meeting of the Executive Committee of the American Society, one member had just become personally responsible for $1247, for printing, because *the Society's treasury was empty;* and an additional sum of $442, was then due, which could be paid only by appealing again to the personal funds of individuals who are labouring continually for the Society, without the slightest pecuniary compensation.

We feel, that if the real necessity of additional funds for extending the cause of tracts in our country, were but known and felt, every Auxiliary would wish annually to contribute a donation to the Parent Society; that many ladies and laymen would gladly contribute $20, and thus become life members, or $50, and become life directors; that many, whose means do not allow them to contribute so much, would unite with others and constitute their pastors life directors or members; and that every friend of Christ, rich or poor, would contribute at least his mite, so that this good work may go on.

May God incline his children to weigh this subject, and do what He, in that great day of account, will approve and graciously accept.

Donations and communications for the American Tract Society, should be addressed to Mr. *William A. Hallock, Corresponding Secretary, No. 144, Nassau-street, New-York.*

For the Western Recorder.

SKETCHES FROM REAL LIFE.—No. I.

PRAYER ANSWERED.

A pious woman, in the town of ——, had a husband who was far from righteousness, was openly immoral, and violent in his opposition to vital godliness. This was her constant grief, the daily burthen of her heart. The comforts of family worship were unknown to her. She cried to the Lord in secret, with the little ones kneeling around her; but the friend of her bosom was not there. He that had sworn to love and cherish her, despised the altar, and abhorred the sacrifice, and chided her in the severest terms for the secret exercise of her devotion. In addition to this, he was fast becoming intemperate.

Such cases are unhappily too common through the land—especially in our larger towns, where, while the women have much leisure for social prayer and conversation, and for continued acts of beneficence, social and private, the men are at the same time devoting themselves to business pursuits, with incessant application, and unmitigated ardour. In such places, the number of female professors is often as three or four to one, compared with the males in the same church; and probably the proportion of pious women, whose husbands are impenitent, is about the same. What scenes of heartfelt, abiding grief are hence endured, is known only to the Searcher of Hearts. And is it not probable, that these scenes are often aggravated by that *expensive* manner of living, which many females, who are pious, thoughtlessly encourage in their impenitent husbands, while they are still desirous of their salvation? Even the example of such females, where wealth actually abounds, may prove a great snare to other families.

But what can a weak, defenceless woman do, surrounded as she is by her children, who will be influenced by the father's example no less than by that of the mother? What can she do for her own spiritual improvement? What for the salvation of her little ones, or the conversion of her husband? She may pray. In the case before us, even this privilege was not enjoyed in peace. But the woman persevered. She wrestled in prayer. She agonised; for how could she endure to see the companion of her youth deliberately and systematically ruining himself for this world, and for an existence beyond the grave? At length she told her grief to a female friend and neighbour, who entered into her feelings with pious ardour. They mingled their supplications together, day by day, in behalf of the ruined man. Nor were these the mere impatient moanings of unbelief. Their cries ascended into heaven. The Lord heard them. The stubborn man grew mild. He relinquished his visible opposition, cast aside his bottle, and soon afterwards meeting with his wife unexpectedly, as she was retiring to a neighbouring forest for secret devotion, he followed her, knelt by her side, and consented to be made the subject of special prayer. He next was seen with her at the house of God; then at the social prayer meetings and the evening conferences. And at length, with hearts bursting with gratitude, they both sat down together at the table of the Lord! Let those whose condition enables them to understand the former distress of Mrs. ——, learn to imitate her faith, that they may also experience the blessedness she now enjoys.

Your's, &c. P——R.

For the Western Recorder.

A CONTRAST.

Virtue and vice never appear more conspicuous, than when they are contrasted with each other. The same may be said of good and bad principles and motives, and of things desirable and undesirable. This thought, Mr. Editor, was brought forcibly to mind, by being providentially present some time since, at two successive meetings of a different nature, both occurring at the same place.

The first meeting was for the purpose of taking up bank stock. A new bank had been granted by the legislature; and the monied men, expecting ten per cent on their investments, had assembled to share in the purchase. Every countenance seemed to be lighted up with anticipation. At the same time, I could discover a deep tone of anxiety, while each one seemed to be screwing up his resolution to the sticking place, desiring to assume an amount that should be equal to the utmost of his ability. As soon as the book was opened, however, one after another came forward and entered his subscription; and in a single half hour the whole business was accomplished.

Here was decision, zeal, and energy. The men were no drones in business. All were punctual at the hour; and every thing was done with the greatest dispatch.

The other meeting, which took place on the evening of the same day, had been called for the purpose of raising funds for extending the means of salvation. The first thing observable in the aspect of this meeting, was a universal sadness, much as if the people were assembled at a funeral. These people, thought I, are taking the matter into very serious consideration. They mean to be thorough and conscientious. After waiting almost an hour for persons still expected, who came dropping in one after another, (those who were esteemed the best qualified by their wealth to forward the object arriving the latest), the gentleman who had called the meeting laid the subject before the individuals who were present. When he had finished, a deep silence ensued, interrupted only by the involuntary sigh of a poor labourer, who was servant to one of the gentlemen. At length one of the company ventured to express his deep interest in the subject, declaring that he would aid it, were it in his power to do so. Another followed him with similar professions. Another still followed, and another, and another, till all appeared to be of one heart and mind. After another long pause, one left the room; and then another, and another, and another, till none but the poor servant remained. He dropped a dollar into the hand of the solicitor, then turned round, burst into tears, and departed. And would you believe it, Mr. Editor? most of the gentlemen who had been present, were the very same who had so recently entered their names as subscribers to the bank stock!! Your's, &c.

CONSISTENCY.

For the Western Recorder.

GIVING AND RECEIVING.

Mr. Editor—At the present time, when there is much giving and receiving, it is desirable to know how to perform these actions in the most easy and agreeable manner. The method of Boaz, giving to Ruth, is at once simple and delicate. He said to the young men, "Let *fall* also some of the handfuls, *of purpose* for her; and leave them, that she may glean them." Thus the virtuous gleaner received the donation without the least anxiety or embarrassment.

It may not *always* be practicable or expedient to bestow favours with the seeming carelessness of a Boaz; but it always ought to be done in such a manner, as to leave both the giver and the receiver perfectly at ease. Some persons, who have the very best intentions, do not always take such a course, when they proffer assistance to *charity students*.

A young gentleman calls upon an honest shoe-maker, who is really *anxious* to assist him in his pursuits. "Sir," says the student, "what is my bill for the shoes?" The good man replies, rather hesitatingly, "I had about concluded not to charge you any thing for them." The student then reasons thus with himself:—"*About* concluded:" What has he *finally settled* upon? Should I urge him to accept pay, he might think that I consider myself too important to receive assistance from a poor mechanic; or should I take the shoes without any further ceremony, I might do wrong; because it is possible he simply designs to express a *willingness* to assist me, if he could. Thus the situation of both parties is extremely unpleasant, by that perplexing phrase, "about concluded."

The young man passes on from the shoe-shop, to settle with the ladies for sewing. Putting his hand into his pocket for his purse—"Well, ladies, what is the amout due for sewing?" "Why, sir," they reply, "as we wish to do what we can to aid the good cause, we have not thought best to tax you *much* of *any thing*."

Here again, is room for soliloquy:—"Not *much* of any thing." This *may* mean, that the ladies wish to help me; but cannot afford to give me *all* that they have done, and have concluded to work for me at a reduced price. If this be the case, what *is*, *in fact*, the sum to be paid? Or, it is possible that this ambigvous expression arises from the peculiar delicacy of the subject, and is used solely out of respect to my feelings." Unquestionably, by the latter of the two motives, both the benevolent ladies and the honest mechanic were influenced. But to avoid all embarrassment on either side, would it not be best for donors to say to the objects of their beneficence, "You are entirely welcome to this;" or, "We give this in token of our love for the cause in which you are engaged." As the recipient has been treated plainly, he has nothing to do but to return his thanks in plain English, and retire at his leisure.

I would bring no manner of accusation against the *motives* of the honest givers; they deserve the highest commendation. Even a cup of cold water, given in the name of a disciple, will not lose its reward. The *manner* of giving is sometimes undesirable; and this will be easily rectified by a little attention to the direction of Paul, in Romans xii, 8. "He that *giveth, let him do it with simplicity.*" This will relieve the receiver in most cases from unnecessary embarrassment, and enable him to make the kindest returns of gratitude. Your's, &c. JUVENIS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. VII.

In the article of guaranty, which was the subject of discussion in my last number, the country of the Cherokee nation is called "*their lands;*" an expression utterly at variance with the notion, that the lands belonged to the whites. Indeed, the recent interpretation of our compacts with the Indians, does great violence to the ordinary rules of language. The seventh article is short, and will bear repeating. It reads thus: "*The United States* SOLEMNLY GUARANTY *to the Cherokee Nation*, ALL THEIR LANDS *not yet ceded.*" This seems to be, upon the face of it, a plain sentence. A man of moderate information would at least suppose himself to understand it. He would not suspect that there was a secret, recondite meaning, altogether incompatible with the apparent one. But it seems that there *was* such a meaning. How it was discovered, or by whom, the public are not informed. The present Secretary of War, however, has lately adopted it, and urged it upon the Cherokees as decisive of the whole question at issue. The true meaning of the article, then, as explained by a public functionary thirty-eight years after it was made, would have been accurately expressed as follows: "*The United States solemnly declare, that the Cherokee Indians have no right nor title to any lands within the territory of the United States, as fixed by the treaty of* 1783; *but the United States permit the Cherokees to remain on the lands of North-Carolina, South-Carolina, and Georgia, (south and west of the above described boundary), until the said states shall take possession of the same.*"

This is the guaranty of the Cherokee country! It is certainly the interpretation of the Secretary of War. How would other treaties bear a similar explanation? The newspapers tell us, that Russia, Great-Britain, and France, have engaged to *guaranty* the territory of Greece within certain limits. Does this mean that the Greeks are permitted to live, for the present, on lands which belongs to the Turks; but that the Turks, whenever they please, may take possession of their own lands, and massacre the Greeks?

The Federal Constitution says, (art. iv, sec. 4), "The United States shall *guaranty* to every state in this Union, *a republican form of government;*" the true meaning of which may hereafter appear to be as follows: "The United States shall *permit* each state to have a republican form of government for the present; and until *a monarchial form of government* shall be imposed upon the people thereof."

The true meaning of an instrument is that which was in the minds of the parties, at the time of signing. Can the Secretary of War prove that Gen. Washington understood the treaty of Holston, according to the explanation now given? Can he prove that the Cherokee chiefs and warriors understood it in the same manner? Surely he would not have it signed and ratified in one sense, and carried into effect in a totally different and opposite sense. He must suppose, that the Cherokees intended to admit that they had no right to 'their own lands,' and that they stood ready to remove whenever requested. But he must allow, that, if this were the meaning of the parties, it was very strangely expressed; and however sincerely he may entertain the newly discovered opinion as to the meaning, he may still find it extremely difficult to convince the world that he is right.

Will the Secretary of War guaranty his country against any loss of character, as a consequence of adopting his interpretation? Whom will he get for sponsors and compurgators? Can he engage that impartial and disinterested men will be satisfied? And if they will not, or if there is *danger* that they will not, shall he not distrust his own conclusions? And may he not have arrived at them without sufficient examination?

Not to dwell longer on the *words* of the article, is it credible that the Cherokees would have signed a treaty, in the year 1791, if they had been plainly told that the United States did not acknowledge them as a separate people; that they had no rights, nor any lands; that they lived upon their ancient hunting grounds by the permission of the whites; and that, whenever the whites required it, they must remove beyond the Mississippi? At that very moment the Cherokees felt strong. They and the neighbouring tribes could collect a formidable force. They had an illimitable forest in which to range, with many parts of which they were perfectly acquainted. They could have driven in the white settlers, on a line of more than 500 miles in extent. Many a Braddock's field, many a St. Clair's defeat, many a battle of Tippecanoe, would have been witnessed, before they could have been expelled from their swamps and their mountains, their open woods, and their impervious cane-brakes, and fairly dislodged from the wide regions on this side of the Mississippi.

The people of the United States wanted a peace. We invited the Cherokees to lay down their arms. We spoke kindly to them; called them our brothers, at the beginning of every sentence; treated them as equals; spoke largely of our future kindness and friendship; and shall we now, (I speak to the people of the United States at large), shall we now hesitate to acknowledge the full force of the obligations by which we bound ourselves? Having, in the days of our weakness, and at our own instance, obtained a peace for our own benefit, shall we now, merely because no human power can oppose an array of bayonets, set aside the fundamental article, without which no treaty could ever have been made?

But I must proceed with other parts of the compact.

Art. 8. If any person, not an Indian, shall settle on any of the Cherokees' lands, he shall forfeit the protection of the U. States, and the Cherokees may punish him.

Art. 9. No citizen of the United States shall attempt to hunt on the lands of the Cherokees; nor shall any such citizen go into the Cherokee country, without a passport from the Governor of a state, or territory, or such other person as the President of the United States may authorise to grant the same.

Arts. 10 and 11. Reciprocal engagements, in regard to the delivery and punishment of criminals.

Art. 12. No retaliation or reprisal, in case of injury, till after satisfaction shall have been demanded and refused.

Art. 13. The Cherokees to give notice of any hostile designs.

"Art. 14. That the Cherokee nation may be led to a greater degree of civilisation

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* I cannot deny myself the mournful pleasure of here recording the name of a very decided friend and active coadjutor, which I found at New-Orleans, in Mr. Benjamin F. Babcock, a member of the episcopal church, who died some weeks since on board ship, returning from that city to the north.

and to become herdsmen and cultivators, instead of remaining in a state of hunters, the United States will, from time to time, furnish, gratuitously, the said nation with useful implements of husbandry; and further to assist the said nation in so desirable a pursuit, and at the same time to establish a certain mode of communication, the United States will send such and so many persons to reside in said nation, as they may judge proper, not exceeding four in number, who shall qualify themselves to act as interpreters. These persons shall have lands assigned by the Cherokees for cultivation for themselves and their successors in office; but they shall be precluded exercising any kind of traffic."

ART. 15. All animosities to cease, and the treaty to be executed in good faith.

ART. 16. The treaty to take effect, as soon as ratified by the President of the United States, with the advice and consent of the Senate.

The treaty was signed in behalf of the United States, by William Blount, Governor of the territory south of the Ohio, and by forty-one Cherokee chiefs and warriors of the Cherokee nation; and was afterwards duly ratified by the President and Senate.

A few remarks seem to be demanded on several of these articles. In the ninth, the country of the Cherokees is again called their "*lands*," as it had been twice before; and the citizens of the United States are strictly prohibited from *attempting to hunt* on said lands; nor could any of our people even enter the country without a passport.

The tenth article, which is barely mentioned in the preceding abstract, provides, that, "if any Cherokee Indian, or Indians, or person residing among them, or who shall take *refuge in their nation*, shall steal a horse from, or commit a robbery, or murder, or other capital crime, on any citizens or inhabitants of the United States, the Cherokee nation shall be bound *to deliver him up to them*, to be punished according to the laws of the United States.

Thus it appears, that if a party of Cherokees should commit murder in the white settlements, upon citizens of the United States, the murderers could not be pursued a foot within the Cherokee boundary. Nay more, if one of our own people should commit murder, or any other capital crime, and should take refuge in the Cherokee nation, he could not be pursued, however flagrant the case might be, and however well known the criminal. The Cherokees must arrest him in their own way, and by their own authority; and they were bound by this treaty to do, (what by the laws of nations they would not have been bound to do); that is, to deliver up criminals for punishment.—Neither the United States, nor any particular state, had any jurisdiction over the Cherokee country. But the next article, which my argument makes it necessary to quote at large, is, if possible, still more decisive of the matter.

"ART. 11. If any citizen or inhabitant of the United States, or of either of the territorial districts of the United States, shall go into any town, settlement, or territory, belonging to the Cherokees, and shall there commit any crime upon, or trespass against the person or property of any peacable and friendly Indian, or Indians, which, *if committed within the jurisdiction of any state, or within the jurisdiction of either of the said districts*, against a citizen or any white inhabitant thereof, would be punishable by the laws of such state or district, such offender or offenders shall be subject to the same punishment, and shall be proceeded against in the same manner, as if the offence had been committed *within the jurisdiction of the state or district* to which he or they may belong, against a citizen or white inhabitant thereof."

If there is any meaning in language, it is here irresistibly implied, that the Cherokee country, or "territory," is not "within the jurisdiction of any state, or within the jurisdiction of either of the territorial districts of the United States." Within what jurisdiction is it, then? Doubtless within Cherokee jurisdiction; for this territory is described as "*belonging to the Cherokees*;" one of the most forcible idiomatic expressions of our language to designate absolute property. What then becomes of the assumption of jurisdiction over the Cherokees by the state of Georgia? This question will be easily decided by the man who can tell which is strongest, a treaty of the United States, or an act of the legislature of a state. The treaty says, hat the Cherokee territory is inviolable; and that even white renegadoes cannot be pursued thither. A recent law of Georgia declares the greater part of the Cherokee country to be under the jurisdiction of that state; and that the laws of Georgia shall take full effect upon the Cherokees within ess than a year from the present time. The constitution of the United States (art. vi.) has these words: "All treaties made under the authority of the United States, shall be *the supreme law of the land*; and the judges in every state shall be bound thereby, any thing in the laws or constitution of any state *to the contrary notwithstanding*." The question of jurisdiction is therefore easily settled.

But the full acknowledgment of the national rights of the Cherokees, and of the sacredness of their territory, is not all that the treaty contains. The fourteenth article was framed expressly for the purpose of *preserving* and *perpetuating* the national existence of the Cherokees. That they might '*be led to a greater degree of civilisation*," appears to have been a favourite design of the American government. With a view to this object, and that they might become *herdsmen and cultivators*," the United States proffered some important advantages; and it is by the aid of these very advantages, and by the co-operation of faithful teachers and missionaries, that the Cherokees have been led to "a greater degree of civilisation" than any other tribe of Indians. So undeniable is this fact, that Georgia has repeatedly complained of it; and the government has been blamed for doing those things which the United States were bound to do by the most solemn treaty stipulations.

In a word, the treaty of Holston is a plain document, having a direct object. It is consistent with itself. It does not contain the most distant implication, that any portion of the human race, except the Cherokees themselves, had even the shadow of a claim upon the Cherokee territory. It guaranties that territory to its possessors as their own absolute property; accepts some small grants from them; and engages that the United States shall befriend them, in their future effort for improvement. That the Cherokees have never forfeited the benefit of these stipulations will appear in subsequent numbers.

WILLIAM PENN.

From the Connecticut Observer.

POPERY.

MR. EDITOR—It is perhaps believed by many persons, that popery is *not the same* in its spirit and pretensions now, that it was in the fifteenth century.

The late Dr. J. B. Romeyn, of New-York, after his return from Europe, stated to a number of gentlemen, in substance, as follows:—"I used to think, said he, in reading ecclesiastical history, that the catholic religion could not have been fairly represented to us; but that the reformers were prejudiced and made it worse than it really was; especially that it could not be the same at present that it is recorded to have been in their days. But since visiting Spain, Portugal, and some other catholic countries, I find that I was mistaken, and am satisfied, not only that the histories we have of it are generally correct, but that it is even in this enlightened tolerant age the same precisely as in the days of Luther—*the religion that corrupts the heart, and darkens and degrades the intellect.*" S. M.

TEMPERANCE.

From the Journal of Humanity.

NEUTRALS.

A Hampshire county (Mass.) clergyman informed me, that in a sermon on the temperance reformation which he lately preached to his people, he related an anecdote of Gen. Washington. During the revolutionary war, the General is reported to have said, "I can rely on whigs, and be on my guard against the tories; but those who are neither whigs nor tories can neither be trusted nor guarded, and I know not what to do with them." So it is at the present time, with those who neither belong to the Temperance Society, nor take sides with open and avowed alcoholists. If that great man was confounded with the *no-side, any-side, and all-sides* character of neutrals; it will not be to our dishonour if we confess ourselves unable to dispose of those, who are, in reference to the temperance reformation, neither on one side nor on the other.

No FENCE-RIDER.

From the same Journal.

VIRGINIA.

The editor of the Richmond Visitor remarks:—"By the Virginian, we observe that Capt. John Leftwitch, a gentleman who keeps a house of public entertainment in Bedford county, has lately advertised, that, after the 1st day of October next, no ardent spirits will be kept or used in his house. "He is led," he says, "to this measure from a sense of the awful responsibility of venders of this dreadful poison, and scourge of the human family."

"Since penning the above, we have learnt that two or three of our most extensive grocers in this place, have some time declined keeping ardent spirits for sale, and that a very extensive commission house here refuses to receive whiskey and other spirits to sell on commission."

ALABAMA.

Tuscumbia.—From a letter of a correspondent in this place, we give an extract. Our information from this state has heretofore been very limited. It seems there is something to be heard, and we hope for future and encouraging advices of the progress of the reformation in Alabama:—

"The day recommended by the General Assembly of 1828, to the churches under their care, as a fast, relative to the subject of intemperance, was observed with much solemnity and followed by happy results. Success crowned our efforts. A society of 24 members, for the promotion of temperance, was formed, on the plan of the Am. Tem. Society. They have kept in circulation 50 copies of Beecher and Nott, and several hundred of Kittredge's first address. The demand increases daily for such publications, and more have been ordered. Since the formation of this society, I have matured a plan of co-operation with Rev. Silas H. Morrison, to preach upon the subject of intemperance in every neighbourhood throughout this (Franklin) county. He has been prevented by sickness, but will commence soon. I have preached ten times on the subject; and my labours result in the increase of the Tuscumbia Society to about 65 members; the formation of a society in Florence, Ala. of about 30 members; and of "The Union Tem. Society of North-Alabama," of about 90 members. You see "what God hath wrought," and to his name be the praise; for it was he who prepared the hearts of the people, and made them the willing advocates and examples of temperance. Be assured, dear Sir, we feel much encouraging in the good work. From the southern part of this state the reports are animating. Many, very many, are "adding to their faith—virtue, knowledge and temperance." May the friends of the cause endure opposition with "patience," adorn their lives with "godliness," act with the feeling of "brotherly kindness;" and toward "those who oppose themselves," exercise that "charity" which "suffereth long and is kind, doth not behave unseemly, seeketh not her own, is not *easily provoked*, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." And we may confidently calculate on the overflow of that stream, which is gladdening with health, honour, piety and prosperity, many of the older desolations of intemperance."

OHIO.

Cleveland.—Our correspondent here writes us, "I am well convinced that there is not one-half the ardent spirits consumed in this village, this year, that was consumed last."

Salem, Ashtabula Co.—A correspondent here writes:—"I was the other day in the town of Thompson, Geauga co. and was informed by a gentleman there, that where *barrels* of whiskey had been drank two years ago, he thought the number of *gallons* were not drank now. He has an extensive farm, probably 60 or 70 acres of harvest; yet he told me he had not had a drop of whiskey in his house or field the present season. More labourers offered to work for him than he could employ."

Canfield.—A missionary of the A. H. Mis. Society writes from this place, to the Cor. Secretary of that Society—"As far as my knowledge extends, the number of drunkards is comparatively small."

A farmer in the neighbourhood of Cincinnati writes to his friend in that city, that the tract entited the "Well-conducted Farm," has made him a convert to the principle of entire abstinence; and that he has banished it from his house and his fields.

ILLINOIS.

Wabash County.—A society for this county was recently formed at Centreville, and measures are in use for circulating information relative to the temperance enterprise.

MISSISSIPPI.

The Natches Ststesman and Gazette has an address delivered by Thomas McDonald, Esq. before the society in that place, May 25th, on intemperance, as a moral, political and national evil, and the means of its removal. We notice with much pleasure the frequency with which gentlemen of the bar and of the medical profession, appear as the advocates of temperance; and it is becoming more and more manifest, every day, that the cause is not to suffer for want of able and influential advocates in every portion of the country.

The *Natches Ariel*, of July 18, gives in continuation the catalogue of criminal cases consequent on drunkenness, extracted from the docket of Judge Tooley. The cases given under the above date, are stabbing, shooting, biting, &c. of which cases there are given eleven. Under date of July 25, is given another like chapter, of husbands beating their wives; of which six cases are given. Such exposes as these are imporant. We consider the subject of *intemperance, as the cause of crime*, to be a great subject, in the investigation of which, on a larger scale than has yet been done, some very important results would be ascertained; interesting not only to the philanthropist and the christian, but to the wise statesman.

MICHIGAN.

Oakland County.—"The progress of temperance exceeds our highest expectations. We now have a society of twenty-four members. On the 4th of July, we assembled in our log school-house, the place where we worship, and I delivered an address on the occasion, as previously requested by the society. The question was discussed, *Is it right to dispose of any grain or other property, or peform any labour, which will go directly to the support of distilleries?* Almost every member appeared to take a deep interest in the question, and the spectators heard with silence and astonishment. After discussion it was decided in the negative. This I consider pleasing, that there are so many who have resolved not only not to use any more ardent spirit, (except as a medicine), but are determined also, not to be accessary, in any way, to the making of it."—*Home Miss.*

Tracts relating to Temperance.—The demand for Kittredge, for Beecher, and for Beman, on intemperance, is continually increasing. Every fresh supply has been immediately called for, and orders for more are constantly on hand at the depository house.—This augurs well for the cause; for as light is spread upon this sujeect, intemperance must necessarily prevail to a less dreadful extent.—*Charleston Observer.*

INTELLIGENCE.

NORTHWEST COAST.

Our readers know that it has been in contemplation by the American Board, to establish a mission somewhere on this coast; and that circumstances of a providential nature have hitherto prevented. Whether the considerations offered by a respectable shipmaster to Mr. Bingham, and published in the Herald, ought to weigh any thing at all with the Board, we are scarcely prepared to say.—They are as follows:—

"I have understood, that the Missionary Board had it in contemplation, some time since, to send a mission family to this coast. It is well they did not carry it into effect; for I do really believe it is a too hazardous attempt. For a time, (and that would be short), while the novelty of having whites living among them lasted, no doubt but every thing would go on well; but the missionaries would soon lose their lives, for many would glory in taking the life of an innocent white for old grudges, or supposed offences long ago committed. They never *forget* nor *forgive* offences. They are almost always in a state of warfare even among their *own families*. If happily a cessation of hostilities takes place, it is merely to give the weaker party an opportunity to obtain revenge by secret murders.

"Being in this state, you cannot but think that crimes of the most horrid nature are often occurring; and but few, very few good qualities are observable in them. The only one I have observed is *fondness* for their children. As regards their ideas of a hereafter, as near as I can learn from them, they have a general idea of a future state, but are unbelieving as to rewards and punishments for deeds done in this life; but suppose that their second state will be somewhat similar to the rank they hold in this, with very few exceptions; as, for instance, a few make their appearance a second time in the form of fish, animals, &c. The greater proportion live in a style, which their heirs may choose for them to enjoy; as, in case of a chief's dying, the heir to his property sacrifices *one, two, three*, and sometimes, I believe, as many as *ten slaves, to attend him to the next world, to carry him water, and the necessaries of life.* And, as the number of slaves increases the consequence of a chief in this world, so he will be considered in the next, a greater or lesser chief, according to the number of his attendants. But this sacrifice of human life is gradually growing out of custom, on such parts of the coast as are mostly frequented by American traders, as many now conceive manumitting their slaves answers the same purpose as destroying them. Infanticide is common among the slaves only."

Doubtless such facts, if they really exist—and probably they do—ought to be extensively known, so that missionaries may be in some manner prepared to count the cost.—But whether any thing is to be *certainly gained* by delay; whether the gospel ought not to be proclaimed, even if these aborigines, like the New-Zealanders, were real cannibals; and whether, after all, there is not more of cupidity in the apprehensions of respectable shipmasters, than of concern for the fate of missionaries, are questions which will not fail to present themselves to the Board, with all the interest which should be attached to them. Many traders among these Indians will doubtless feel that their "craft is in danger." A specimen of this kind was exhibited, we recollect, by the last reinforcement to the Sandwich Islands, in the person of Capt. Taylor. The shipmaster above alluded to, is of course presumed to be of a different stamp.

SANDWICH ISLANDS.

Such letters as appear in the last Missionary Herald, give pleasing evidence of the increase of christian knowledge and civilisation among the natives, as well as of the existence of vital piety. The first of the following specimens was addressed to the Corresponding Secretary of the American Board:—

Letter from Piia, or Namahana, a female chief, and sister of Kaahumanu.

OAHU. *March* 12, 1828.

Mr. Evarts, may you live to an advanced old age. I affectionately salute you and all the brethren. This is my thought for you, which I communicate to you. I am learning the holy word of Christ, and his law, and his good ordinances all. I have in a small degree, acquired a very little. I have not yet acquired much. But the desire of my heart goes out to beg of Him, night and day, that my soul may obtain everlasting salvation in heaven. My desires and affections, my mind and my thoughts, I have bound up in a bundle and committed to him; and his word and his law are what I now replace in my heart, that my house may be fully peopled by his powerful Spirit, his unceasing love, and his unfeigned goodness, and his long suffering mercy. O may we all be saved by him from the rising of the sun to the setting of the sun.

Greatly does my heart fear God, on account of the greatness of my sin, while living in the house of mirth and feasting, until both body and soul had well nigh perished in the house of mirth and feasting. Therefore do I fear God; and therefore does my heart repent by night and by day, every day of my life. Nor does my heart say, that it is now good, because I pray to God and repent of sin. No; it is with God to judge whether it is right or wrong; [that is, whether her heart is truly penitent or not.] It is mine to repent of my sin, and cast myself on him; to give my heart wholly to him, together with my soul and my desire, that I may live forever through Jesus Christ. The thought is finished.

LYDIA NAMAHANA.

The above is a translation by Mr. Bingham, who doubts not that the writer is an humble believer.

The following is the translation of a hasty composition, written by one who gives good evidence of sincere piety, soon after the death of Mrs. Bishop:—

From Kaahumanu, dated March, 1828.

My affectionate regards to you, Mr. Evarts, and to all our kindred in that country, on account of the great blessing you have sent us, the light, the word of God.

We have given our hearts to God; we rejoice in the great salvation.

Have ye good will towards us here, and pray ye to God for us, that we may all stand firm together as one in the following of Jesus Christ, that you and we may all be saved by the Messiah, the Redeemer.

I pity Mr. Bishop on account of his companion, the only one of yours who has fallen here. Grief for his companion, and compassion for his children. ELIZABETH KAAHUMANU.

The two following were addressed to another individual:—

From the young Princess to Mr. Stewart.

Very great love to you, Mr. and Mrs. Stewart. I have a thought to communicate to you. In former times, when you dwelt in the midst of us, the word of God had not taken deep root in this land. But now the reality of the wonderful power of God here, is distinctly to be seen. I greatly exult in the richness of the blessings received by my own soul. On this point, I cannot write more fully at present.

I have to make known to you the death of your former pupil Henrietta Halekii. She was fully prepared for the house common to us all—the grave. I have also to say that Kekauonohi is married to Kearilahonui.

Most affectionate are my salutations to you two, Mr. and Mrs. Stewart, and to all the people of God, both men and women.

HARIETA NAHIENAENA.

The above was received by the Rev. C. S. Stewart, and the translation was sent by him to the missionary rooms, just as he was about sailing for the Pacific, in the capacity of chaplain of the navy. It may be hoped that he will visit the young princess, in the course of a few months, and will encourage her in every good resolution.

Mr. Stewart says, that Halekii, the wife of Haia, was a most interesting young native, and had always been a bosom companion of the princess. Kearilahonui is the only surviving son of Tamoree, and has long been thought pious.

From Laanui to Mr. Stewart, Oct. 9, 1828.

Love to you Mr. Stewart, (together with Mrs. Stewart), my friend, my acquaintance, my brother beloved. This is my thought to you. Here I am dwelling in Jesus Christ, the house immovable, that cannot be thrown down by the wind; not by us erected; it will not fall over; it is immovable. There I have placed my desire, my love, together with my thoughts, and my faith, together with all my inclinations, towards him. One resting place alone have all these things—on Jesus; him who has been clearly set forth. He is that by which all the men of this world may be saved; the men who repent of all their sins, that obey his commandments, together with his holy word, and that set the affections of their hearts in God, that their souls may be saved by him. Thus it is with my mind the present time. This thought to you is finished.

Lydia Namahana sends her love to you, Mr. Stewart, together with Mrs. Stewart. In consequence of you two living there, and our living here, very great love to you two. May we all be saved through Jesus. It is ended.

GIDEON LAANUI.

We have several times mentioned a work of grace among the Choctaw Indians. The Chickasaws which are noticed in the following article, as enjoying a similar blessing, are situated northerly upon their borders:—

From the Philadelphian.

THE CHURCH AMONG THE CHICKASAWS.

A friend has favoured us with a very interesting letter, from a missionary of one of our benevolent institutions, who, in July last, spent a few days among the Chickasaw Indians at Tokshish, a station of the American Board. We present to our readers the annexed very pleasing account of the work of grace in the wilderness, which the writer witnessed; and in which he was permitted, for a season, to be the "messenger of God, for good."

"On the Sabbath, at eleven o'clock, A. M. we preach in a school-house to about 150 persons, of various nations and colours. At 3 P. M. we preach to the Chickasaws alone. Last Sabbath, about forty of these assembled, as usual, at one of their houses. At the same hour, the Sunday school meets at Tokshish. At night we preached on Br. Holmes' piazza. On Monday evening, is anxious-meeting for the Indians; on Tuesday, for the negroes; on Wednesday and Saturday, prayer meeting and lecture. Some nights we can hardly retire to rest; for persons remain, and beg instruction. On Sabbath morning, I wished to walk alone to church; but an anxious young negro came after me, and said—"I would like to hear some of the gospel as we are *gwan* along the road, if you please." Such instances constantly occur.

Let me tell you something about our late *religious council.* In the woods we erected a pulpit, in a large bower, and prepared many hewn logs for *pews.* Around these, at short distances, were the tents, in which the Indians slept, and the fires at which they cooked. A large number, from different parts of the nation, were present, and were very attentive. Two converted Choctaws, and Brother Byington, who preaches fluently in their own language, added interest to the meeting. Sometimes we preached through an interpreter. The converted Indians give assistance; for they appear always ready to exhort and pray. Four days we continued to worship, in good order, with short intermissions, from the rising of the sun till nine o'clock at night. On Sabbath, seven adults were baptised and admitted to this church; which now consists of more than seventy members, who seem to be more pious than the majority of churches I have known. Beneath our bower, in these ends of the earth, it was pleasant to sit at the table of Him, who, by assuming our common nature and bearing our sins, hath made us brethren. A deep solemnity pervaded the assembly. Some had never before heard that Jesus had died, or seen the emblems of his body and blood; and many could say, what few white men there could say, "the first time we saw and heard these things, our hearts *cried.*" When the table was removed, an invitation was given; and fourteen Indians and thirty negroes came to the anxious seats. To the Indians this was a novelty; and the chiefs made inquiry in public respecting its nature; and whether to come there connected them with the church.

These inquiries were satisfactorily answered by a pious Indian. An old chief stated that he had been a bad man, and would retain his seat; but said that the young people should go. His wife went and was affected; but, generally, an Indian feels a terrible struggle before he takes this step. Many a tear was shed, which the stern eye of an Indian could not withhold. On Monday, the anxious stood in a line, along which the ministers and church members passed, shaking hands, and saying farewell—giving an occasional word of advice, while an appropriate hymn was sung. There was weeping amounting almost to excess. Oh, this was a good meeting; it refreshed the church, and arrested the attention of the nation.

After the meeting we went twenty-five miles and preached in the yard of the King; who probably never before heard of the gospel. He and his nobles were attentive, and have promised to collect their people soon to hear this new talk. He, as the custom is, sends a bundle, containing as many sticks as there are days till the meeting. We thought ourselves happy men, as we always do when we preach Jesus in shades and cabins. The people often come from ten to twenty miles to meeting. Yet there remaineth much land to be possessed. Thousands are dead; are utterly ignorant of Christ. We have visited a man of fine talents and natural disposition, just dying of a pulmonary disease. He has several times heard the gospel. Oh, how great was his anxiety; how he laments his situation as a poor heathen; but he can scarcely speak; a most affecting spectacle. Sister R. and I went to a meeting among the Choctaws, near Mayhew. The Lord was evidently there. The king and nineteen others were baptised, and ninety were anxious. We hear the work goes on. In fact this seems to be a gospel country; and is happy in its removal from the white men."

Growth of Benevolence.—History of a monthly concert in a certain town, from the year 1822, to July, 1829, inclusive; in a letter to the treasurer of the A. B. C. F. Missions:—

"The church in this place is not large, and a few years ago was very small. The monthly concert of prayer has been regularly observed for years past. We have been been accustomed to remember the American Board, not only in our prayers, but to contribute to its funds. While these seasons have continually increased in interest, we find that our contributions have increased. In 1822, we sent you $12; in 1823, $45,75; in 1824, $68; in 1825, $125.50; in 1826, $136.11; in 1827, $301.90; in 1828, $585; and we have remitted you in seven months this year, $403.

"Our monthly concerts have been conducted, especially of late, with strict reference to the missionary cause. We have felt it our duty to remember the heathen rather than ourselves; and while we have prayed for them, we are sure God has not forgotten us. Missionary intelligence is always expected, and tends above every thing else to impart interest to the meeting. From the history of this monthly concert, I am persuaded, that if ministers would prepare and lay before their churches missionary intelligence, there would be no want of interest in the monthly concert, or want of funds to carry on the missionary cause. Our ministers little know their responsibility, and how easily they may awaken the energies of the churches, and secure their co-operation in this blessed work. We admit no one to our church without urging the duty of benevolent exertion, in relation to this cause; and we consider the monthly concert as one of the appointments of the church, to the observance of which our covenant binds us."

The Lord kindly Provides.—Rev. Charles S. Robinson, a missionary at St. Charles, Missouri, who lately deceased, is said to have suffered during his missionary labours many privations which few ever have suffered. But his heavenly Father, in whom he trusted, and who is ever mindful of the wants of his children, watched over him, and kindly provided relief when he had been driven to the greatest extremities. The following is from his own pen on the subject:—

"I went to the store for necessary food, and was refused because I had not money to pay for it. I returned to my destitute family; you may imagine with what feelings. None knew of our distress but those who felt it. It was in November. The cold wind found a ready entrance to our cabin, and we had no wood. I procured a spade, with a view of remedying the evil, as well as I could, by throwing up a bank around the house. I had scarcely dug into the earth a foot, when, to my surprise, I threw up a silver dollar, which had long been bedded beneath the surface! The goodness of God filled my heart; and, I must say, I wept plentifully at the sight of it. I could not help it. This served to furnish us with a little wood, and some necessaries."—*Ch. Watch.*

Prison Discipline.—We have received, says the Philadelphian, the last report of the Board of Managers of the *Prison Discipline Society.* This is a very valuable and interesting document, of about 100 pages, on a subject of deep and general concern to the community, which, in the providence of God, has been assigned to the untiring philanthropy of the 19th century to investigate and reform. On a cursory perusal, we were forcibly struck with the following illustration of the value of solitude in the system of penitentiary discipline:—

"An intelligent convict at Wethersfield, who came there from the old prison at Newgate, was asked by a citizen how he liked the new prison? When a conversation in substance as follows took place:—*Convict.* I do not know. *Citizen.* Is not the food better? *Convict.* Yes. *Citizen.* Is not the clothing better? *Convict.* Yes. *Citizen.* Is not the lodging better? *Convict.* Yes. *Citizen.* Are not the officers better? *Convict.* Yes. *Citizen.* Why then is not all better? *Convict.* You do not understand it. *There,* by day and by night, it was hail fellows, well met; and *here,* the last thing at night is prayer; then retirement, where we see no one and speak to no one during the evening; then go to bed, but cannot go to sleep; but *think, think.* If we get to sleep, and awake in the night, we see no one, and hear no one; but THINK, THINK. When the morning comes, and we go out, the first thing is prayer. We see our fellows, but say nothing; and at night, again, after prayer, we go alone, and THINK, THINK. This is the difference."

Colonisation Society.—The Managers have recently appointed a well educated man of colour, (J. B. Russwurn), as superintendent of the colonial schools, who will shortly embark for Liberia, and from his high recommendations much is expected from his exertions. Mr. Russwurn received an education at Bowdoin College, and graduated with honour at that institution, in the autumn of 1827. The Secretary has issued a circular, inviting the friends of the colony to make donations of books, particularly such as are suited for primary schools. Of these there is great want.

Gospel of Luke in Seneca.—The committee of the American Bible Society have resolved to print an edition of the gospel of Luke, in the Seneca language. We believe there are about 4000 belonging to that tribe. The translation was made by Rev. Mr. Harris, missionary among the Senecas.

Ordinations. &c.—The last Quarterly Register reports, during the quarter ending with the last month, seventy-six ordinations and installations; of which 26 are presbyterian, 22 congregational, 12 baptist, 12 episcopalian, 2 unitarian, and 1 universalist.

Christ Church, Reading, Pa.—The superintendent of the Sabbath school connected with this church, is a man upwards of 70 years of age.

Rev. Mr. Sabine, of Boston, formerly of the congregational order, was recently admitted to the order of deacons, by Rt. Rev. Bishop Griswold, at Bristol.—*Providence Amer.*

REVIVALS.

Danville Village, Livingston Co.—A work of divine grace has been in progress the summer past, at this place, the fruits of which are most precious. "For these precious tokens of mercy," says our correspondent, "we desire most fervently to render our thank-offerings to the great Head of the Church."

Religion at the South.—In Darlington, Marion, Williamsburgh, Sumter, Anderson, Laurens, and Spartanburg districts of this state, we had previously noticed the existence of revivals to some considerable extent. In these districts it does not appear that the work has ceased. From communications, which we have since published, it appears that there is a pleasing state of things in many of the churches in Georgia. In the counties of Franklin, Hall, and Jackson, and in several other counties on the frontiers of that state, a very considerable increase has been made to the number in communion with the church; and the older congregations, instead of being in a dilapidated state, have, in many instances, received accessions to their number. Accounts in a number

of places in Alabama and North-Carolina, are equally cheering. Should the work continue to spread through the remaining months of the year, as it has during the summer, the present will bear a pleasing comparison with any of the preceding years.—*Charleston Obs.*

Poolsville Sabbath School.—Since the 1st of March, we are credibly informed, three teachers and thirteen scholars, belonging to this school, have given evidence of a change of heart, and have been received into the church. The church is under the pastoral care of Rev. Mr. Dickson, whose labours appear to be remarkably blessed. During the last six months, sixty-three have been added to his flock on the profession of their faith.—*ib.*

Religion at the West.—The state of religion in this vicinity, at this present time, is unusually encouraging. The account from Williamsburg and Richmond, is cheering to the hearts of Christians. The good work goes on. The ministerial meeting at Mount-Pleasant, was blessed to many souls, and evident tokens of a revival were manifest. In Cincinnati, it is verily believed that the Lord is in our midst, and if Christians are faithful, that we shall experience an outpouring of his Spirit. Truly we say "now is the accepted time, and now is the day of salvation."—*Cincinnati Pandect.*

Conversion.—In the Christian Advocate and Journal and Zion's Herald, for August 21, is an account of a revival at Pike, Missiouri, given by Rev. H. Herbert, in which it is said, that "about sixty souls have been added to the church, and it is thought that at least half that number have given evidence of genuine conversion." From the account of the revival in Pike, it would seem, that persons are admitted to the church, who are not "thought to give evidence of genuine conversion."—*West. Intel.*

WESTERN RECORDER.

UTICA: SEPTEMBER 29, 1829.

Christian Graces.—A distant correspondent, who heard it asserted from the pulpit, that "no repentance is genuine, but that which springs from love to God," is somewhat at a loss how to understand the nature of the assertion. He says, that if it be true, as he supposes it must be, that no repentance is genuine but that which springs from love; it is equally evident that no love is genuine, but that which springs from repentance. Here he imagines himself to be in an inextricable dilemma. He would ask, which is first in the work of conversion, love or repentance? Or, if it be said that both exist together, how then, he would ask, can either spring from the other? But the writer is mistaken in his premises. Love does not spring from repentance, any more than a tree springs from its branches, or than branches spring from the fruit which they bear.

A single illustration may suffice. *A* wilfully injures *B*, who he knows to be every way worthy of his affection and confidence. Now, while his hatred remains, can he exercise any thing like ingenuous sorrow for the injury, and then *love* the person *in consequence* of this sorrow? Certainly not. But let his hatred be first exchanged for love, and then ingenuous sorrow, or true repentance for the injury done, will flow forth as a matter of course.

But repentance and love to God, though distinct in their nature as exercises, are still found to mingle in the same frame of mind, as kindred graces of the Spirit. Which of them is first discovered by the new-born soul, when it makes its own exercises the subject of contemplation, is quite another question. The young convert sometimes first discovers within himself the emotion of love; sometimes that of repentance, or faith, or hope, or self loathing. Often, too, his emotions are of a mingled character, which he can neither understand nor describe. The eye or the ear, which is newly opened to the perception or the sound of surrounding objects, will not possess, at the first instant, the faculty of discrimination. Nor among objects of a mere earthly character, is it unusual to put forth for a long time the decided tokens of affection, before we are fully conscious of doing so.

By their fruits ye shall know them. This is the rule which infinite Wisdom has laid down as the infallible test of christian character. Those who have the love of God shed abroad in their hearts, will of course hate sin, and do "works meet for repentance," as one of the first fruits or evidences of this love. If one has injured a beloved friend or benefactor, the first act of real ingenuousness is of course that which respects the redress of the injury. This act figures forth the nature and importance of repentance, without which there can be no reconciliation to God, and no salvation through faith in Christ.

Hints for the next Monthly Concert.—Among the subjects of prayer, should be included the ensuing meeting of the American Board; the threatened removal of the Indians, which would result in the breaking up of several missionary establishments; the work of grace now going on among the Choctaws and Chickasaws, and at the Mackinaw station; the contemplated embarkation of missionaries for the troubled shores of Greece; the desolations of Palestine in the absence of missionaries; and nearer home, the general apathy of Christians in reference to the immediate salvation of souls. These subjects should call forth the liveliest interest. Christians should meditate upon them previous to the concert; and come prepared to pray with their hearts already kindled, and their mouths filled with arguments. Too often, it is to be feared, we rush into the place of prayer, as the horse rusheth into the battle, bringing no special petitions with us, but such as relate to ourselves and the little circle around us. Can we expect that sacrifices after this sort will ever be accepted? No, never. This is coming with a deceitful offering. "Offer it now unto thy governor; will he be pleased with thee, or accept thy person?"

Mission to Greece.—It appears from the eastern papers, that Mr. & Mrs. Brewer, late from Palestine, and Miss Hotchkiss, a teacher in New-Haven, are soon to embark for Greece. Probably they will accompany Mr. Dwight.

The following article is full of instruction. It appears in the papers without special credit; but bears the marks of authenticity:—

"A Norwegian farmer was, at the age of 25, thirty years ago, in the habit of making excursions from his father's dwelling, for the purpose of distributing religious tracts, which he had caused to be printed at his own expense, and which he sold or gave away. The effects of his labours were perfectly astonishing; not less than 50,000 peasants dating the period of their conversion to sound and vital christianity, at the time when they first became known to that remarkable individual. To the sufferings which he had undergone, it is most distressing to advert. He endured eleven several imprisonments, one of which lasted for a period of ten years. There is a passage towards the close of his journal, dated in the year 1814, from which it appears that a fine of a thousand rix-dollars was imposed upon him, and that all he possessed on earth was sold for the liquidation of that debt. He might have escaped it, could he have prevailed on himself to petition the king, saying that he was unable to pay the amount. But such was his love of truth, that no consideration under heaven could induce him to declare a falsehood; and, in consequence, he allowed himself to be reduced to the lowest degree of impoverishment. He allowed every thing that he possessed, down to the meanest utensil, to be sold, rather than declare that which he knew to be false."

A Hint for conscientious Distillers.—A correspondent, who resides in one of the western states, near the seat of the Indian fur trade, and who has abundant opportunities for observation, writes us as follows:—

"Considerable quantities of furs are purchased of the Indians by the traders, who pay with ardent spirits; and could some professors of religion in the states, who own distilleries, behold the scenes of wretchedness of which they are the authors, I think they would stop their distilleries, and turn their attention to a more human employment."

The Indians, however, are not the only sufferers through this species of business operation. Volumes would fail to tell all the scenes of wretchedness which are thus occasioned.

Religious Aspects.—The following remark of the Philadelphian deserves to be laid to heart:—

"The most striking exhibitions of the power of the gospel, within our knowledge, are to be seen among those, of whom it has often been said, "There is no hope." The churches, generally, seem to be at rest, throughout all the land, and the impenitent, "wholly at ease and quiet;" and the Holy Spirit seems to say unto us, "Since you judge yourselves unworthy of eternal life, lo, I turn to the tribes of the desert."

New Arrangement.—It will be seen, by referring to a notice in a subsequent column, that the American Sunday School Union have made an arrangement with the Western S. S. Union, to establish a Depository in this place, on a scale sufficiently large to accommodate all the Auxiliaries which may find it convenient to send to Utica for Sabbath School Books.

Ladies' Seminary.—The next term of Mr. Whittelsey's school commences to-morrow.—This school bears a high character, in every important respect, and it ought to be well supported.

Western Theological Seminary.—It appears from the Pittsburgh Christian Herald, that Rev. Messrs. Halsey and Nevin, professors elect, will be ready to enter upon the duties assigned them by the first of November; at which time, it is presumed, the winter session in the seminary will commence.

The numbers of "William Penn," remind us of a remark once made upon the writings of Edwards, that he could give ninety or a hundred good reasons in proof of his point, after he had fully established it.

The twentieth anniversary of the American Board of Commissioners for Foreign Missions, will take place at Albany, on the 7th October.

The deaths of the wives of two missionaries, Rev. Eustace Cary, and Rev. Mr. Jowett, are mentioned in the British journals, with deep regret.

Mr. Wilbur's lectures on astronomy, we are pleased to see, are exciting much attention and interest.

For the Western Recorder.

PREMIUM TRACT.

Mr. Editor—It seems to me extremely desirable, that a tract of the first order should be written on the evils attending the pursuit and the possession of riches; and though I have not fifty or one hundred dollars which I can offer as a reward for such a tract; yet if any person will prepare such a one, and bring into a single view the numerous declarations of the bible on this subject, in an able and impressive manner, and that from the best of motives, I will engage to prove, if any one doubts it, that the Lord Jesus Christ will give him a reward, both in the present and in the future world, unspeakably more great and precious than heaps of silver or gold.

The tract, I will venture to say, though without any *special authority*, may be sent either with or without the author's name, to the publishing committee of the A. T. Society, who will judge of its character and dispose of it accordingly. Your's, &c.

A Lover of Beneficence.

We should like to see such a tract as the above; and perhaps a premium in money would not have been the most *appropriate* reward for writing it, if it had been within the gift of our correspondent. The love of money, we fear, is the besetting sin of Christians, even in an age which has been so famed for its deeds of active benevolence. Doubtless the final summons—"Give an account of thy stewardship," will bring to light ten thousand deeds of covetousness, which in this life passed under a different name. The rich man, for instance, who gives but sixpence, where it is palpably evident to all that he ought to give a dollar, gives in covetousness, and not in charity. Will his conduct be approved or condemned?

POLITICAL.

FOREIGN.

Paris dates to the 12th, and London dates to the 13th of August, have been received at New-York.

Russians & Turks.—An official bulletin of the passage of the Balkan and the river Kamtschik has been published, bearing date the 21st of July. From this it appears, that after the capture of Silistria, Gen. Krassouski, with forty squadrons and four regiments of Cossacks, set off for Shumla, where he remained to observe the motions of the Grand Vizier, and cover the operations of the troops designed to be sent beyond the Balkan. The Turks imagining that the town of Shumla was threatened, directed their entire attention to it; while the Russians, with a view to keep up the delusion, never moved any of their troops from Shumla, until their place was supplied by reinforcements from Silistria, when a vigorous movement took place silently, and by night. "On the 18th," says the Prussian State Gazette, after detailing a variety of preliminary movements and skirmishes, "Gen. Roth marched towards Aspro, and pushed his advanced guard to Palisfand, the most elevated point of the Great Balkan. The enemy was struck with such terror, that he did not even attempt to dispute the passage over the mountain. The Grand Vizier has not made the smallest movement from Shumla."

There is an account from Tifflis, of the 2d of July, stating, that Gen. Paskewitch, of the Russian Asiatic army, had attacked and routed two bodies of Turkish forces, one at the village of Kainly, of thirty thousand men, and one near a place called Miliduse, of twenty thousand, in the space of 25 hours, taking the whole of their artillery, (31 pieces), all their munitions and provisions, two camps, one of which was entrenched, 1500 prisoners, 19 stands of colours, and Hadgi Pacha, the Turkish commander in chief, with little or no loss on the side of the Russians.

The French papers state that the accounts from Constantinople are of a very unfavourable description. Party spirit, it appears, is again at work, and notwithstanding the great pains taken by the government to conceal unpleasant intelligence, the discontented contrive, by some means or other, to make every thing public.—"The Sultan," observes the Gazette de France, "is really in a critical situation."

Greece.—The Nuremberg Correspondent gives an extract of a letter dated June 18, from Syra, which says, "The Greeks have obtained possession of Thebes; and Omer Pacha, who had marched to the succour of Athens, having been defeated and compelled to retreat to Negropont, the Greeks were able to make themselves masters of Oropo. The Acropolis being thus cut off from all communication, the Turkish garrison will undoubtedly be forced to surrender ere long."

France.—A complete change has taken place in the French ministry. The cause is not mentioned.

Latest from England.—An arrival at New-York, on Friday evening last, has brought London dates to the 19th of August, six days later than before received.

From the Seat of War, official advices had been received at St. Petersburgh, of the capture, on the 27th of June, of the city of Erzeroum, and the fortress of Hassan Kale, in Asia. The capture of the former, it is said, leaves all Asia open to the triumphant Russians.

The accounts from Varna state, that the Russian army had completed the passage of the Balkan mountains, and that Gen. Diebitsch had pushed forward his advanced posts as far as Bourgas. The Turks had lost, in the recent engagements, thirty pieces of cannon.

The most alarming reports were in circulation at Belgrade, respecting the situation of the Turkish army, which is said to be near its dissolution; that the troops of Hussein Pacha have mutinied; and that there were also signs of mutiny among the garrison of Widdin. The news of the total defeat of the Grand Vizier, on the 11th June, near Pravadi, had finally become known at Constantinople, and had spread consternation in that capital.

Large reinforcements had reached the Russian army. Letters from Varna stated, that Gen. Roth had received a reinforcement of 20,000 men from Odessa.

But notwithstanding all the reverses which the Turks have experienced, it is mentioned that a cabinet courier had arrived in London, who left Constantinople on the 17th July, with the news that the Porte had rejected every proposition respecting Greece, as well as with regard to an arrangement with Russia; and that the greatest preparations for the continuance of war were making thro'out the Ottoman empire.

The plague is said to have broken out near Odessa, and was fast approaching that place. As this is the grand depot, from which the Russian armies receive their supplies, should this dreadful disease prevail there, the legions beyond the Balkan may be stopped in their victorious march, for want of provisions, or fall a prey to famine.

France.—The new ministry, it is said, are extremely unpopular, and cannot maintain their places for any length of time. It had been said that they were anti-Russian; but the London Courier contradicts this, and asserts that the change will have no effect upon the affairs of Russia or Turkey.

England.—The harvest for wheat, &c. had begun in England; and the prevailing opinion was, that in general there was a good crop, and in many places a heavy one. The weather, however, had thus far been rather unfavorable.

Of the Seat of War.—Sizeboli is only 105 miles N.N.W. of Constantinople, and Burgas 112 miles in the same direction, both of which places are already in the hands of the Russians. Adrianople is 114 miles W.N.W. of Constantinople, about 50 S.W. of the places above mentioned, and 72 from the mouth of the Marizza, which empties into the Archipelago at no great distance from the position of the squadron blockading the Dardanelles. Adrianople being once in the hands of the Russians, the way will be prepared to march directly to Constantinople; and moreover, they will be (as in fact they are, so many of them as have crossed the Balkan) in a climate where warlike operations can be pursued the whole of the year.

From Tampico.—Letters from Tampico have been received by the brig Eliza, at Philadelphia from Vera Cruz, which states, that Gen. Santa Anna had made an attack upon the Spaniards with 2000 men. He was repulsed with the loss of 400 killed and missing. The reserve of Santa Anna's army was in the immediate vicinity, and it was expected the next attack would be decisive, and end in the total destruction of the Spaniards.

DOMESTIC.

Indian Lands.—The late purchase of the mineral country, from the Indians, is supposed to be the most valuable cession ever made to the government, by any tribe of Indians, at any preceding time. There are said to be places within the ceded territory, where ten miles square is worth more to government than one hundred miles square of any other lands purchased from the Indians. In reference to the country in that vicinity, its health, &c. the Galena Advertiser, a talented paper, printed at the Upper Mississippi lead mines, remarks, that "there is not perhaps, on earth, a country which presents more attracting inducements to all classes of emigrants than does this mining district. The inexhaustible beds of lead ore yet undeveloped, the beautiful undulations of the face of the whole country, the variegated appearance presented by the high hills, divided by low and fertile valleys, through which may be seen streams of the purest water meandering between the rocky cliffs; the clear and healthy atmosphere, the lustre of the sky, far more beautiful than the boasted skies of Italy, all combine to render this one of the most beautiful countries ever beheld."—*Alb. D. Adv.*

Extraordinary Mortality.—In Canajoharie, recently, eight persons, composing a family by the name of Flanders, were attacked in the course of 48 hours by a most unaccountable disorder; of which four of them, the father, two sons, and a grand-daughter, died within the succeeding week. The symptoms in all the victims were similar—"indistinct vision, single objects appearing double, vertigo, dilation of the pupils, and pain in the bowels," followed by cholera morbus, spasmodic affection of the throat, and difficulty in swallowing. The physicians are entirely unable to account for the disease; but suppose that some vegetable poison must have been taken in the food. On examining the bodies after death, the stomachs were found highly inflamed, the interior coats nearly destroyed, and exhibiting a gangrenous appearance. Four of the attacked are thought to be on the recovery.

Murder.—The last Haverhill (N. H.) Post relates the following case of murder, the horrible particulars of which are obtained from a source entitled to credit:—"A man who keeps a public house at Ringe, in Cheshire county, had employed a girl to do the house work, until her wages had amounted to about seventy dollars. Her time was up, for which she had engaged, and the money was paid to her in the presence of two men, who were strangers and travellers, who had called at the house. Soon after the money was paid over, the two men left the house, and soon after the girl left also, for the purpose of going to her parents, who lived at no great distance. There was no suspicion in the minds of any one, that there was any evil design in the business till the night. The two men who had called during the day had returned and taken lodgings for the night. They were put into a small room adjoining the sleeping room of the landlord, and after all had retired to bed, one of the men was overheard to say, "How the —— bitch bit me." This at once excited the curiosity of the landlord; he got up, made some investigations, and found the clothes of one of them bloody. He immediately went to the house of the parents of the girl, to see if she had returned home, and found she had not; then went in pursuit of an officer, arrested both men and confined them, and then went in search of the body. After looking a short time he succeeded in finding it. The money which had been paid the girl was found in possession of the men, which leaves no doubt that they are the murderers."

The New-York Market.—The New-York Daily Advertiser, of Saturday last, states, that flour had declined in price, in consequence of an increase of supplies, and the trifling demand for foreign markets. The price of wheat had also, of course, declined. Western flour, $5.18 a $5.44. Wheat, $1.04 a $1.06. Rye and rye flour was scarce and high; the former 70 cts. and the latter, $4.12 a $4.25.

Robbery—$200 Reward.—We are requested to state, that a gentleman was robbed in Syracuse, on the night of the 22d inst. of 1800 dollars, on the Mechanics' and Farmers' bank. the money was taken from a trunk, and consisted of bills of the denomination of 5 dollars.—$200 reward is offered for the apprehension of the thief.—*Cortland Obs.*

U. S. Branch Bank.—The Directors of the United States Bank have decided in favour of establishing a branch at Buffalo, in this state, and to put it into immediate operation.

Greene Co. Bank.—The Chancellor has directed the receiver of this bank, to pay 65 cents on a dollar, on all claims presented and allowed by the 1st September. To be paid on the 15th October.

Charles Carroll, of Carrollton, the only surviving signer of the declaration of independence, completed his *ninety-third* year on the 20th inst. He is said to be in the enjoyment of excellent health.

A number of merchants of New-York, have presented Hugh Maxwell, a silver vase, weighing 370 ounces, and which cost $1000, in testimony of his ability, &c. as district attorney of that city.

MARRIED,

At Whitesborough, on the evening of the 24th inst. by Rev. Mr. Frost, Mr. *S. W. Robbins*, of Smithville, Jefferson county, to Miss *Cornelia Loomis*, of Whitesborough.

At Chittenango, Madison co. on the 17th inst. by Rev. Dr. Yates, Professor *John A. Yates*, of Union College, to Miss *Henrietta Maria Cobb*, daughter of the late Henry Cobb, Esq. of Albany.

DEATHS.

At Trenton, on the 23d inst. Miss *Hannah Barrows*, youngest daughter of Dea. Lemuel Barrows, aged 23. Her virtues shone in life; her patience and submission in sickness were remarkable; and her death was marked by clear manifestations of her adoption into the family of Christ.—*Com.*

At Dansville village, Livingston co. on the 12th inst. Mr. *Joshua Shepard*, merchant, aged 50.

In Binghamton, Broome co. on the 14th inst. Mrs. *Elizabeth Collier*, wife of Mr. Thomas A. Collier, editor of the Broome Republican, aged 68.

In Chazy, Hon. *Roswell Hopkins*, of Hopkinton, St. Lawrence co. aged 73. His death was caused by a fall from a carriage.

At Flatbush, Long-Island, *John Lefferts*, Esq. formerly a member of the Senate of this state, aged 43.

At Gorham, Ontario co. on the 7th inst. Mrs. *Margaret Lamport*, wife of Mr. John Lamport, formerly of Troy, aged 43.

In Lansing, Tompkins co. on the 6th inst. Mrs. *Mary Jennings*, aged 74.

In Adams, Mass. on the 11th inst. *Israel Jones*, Esq. aged 91.

At Lewistown, Pa. on the 18th inst. Mr. *Henry R. Seymour*, contractor on the Junietta canal, formerly of the state of New-York.

At New-Orleans, of yellow fever, Mr. *Burrage Smith*, formerly of Rochester, in this state.

DONATIONS TO THE WESTERN EDUCATION SOCIETY,

For the quarter ending Sept. 17, 1829.

Augusta—W. H. Chandler, Esq. $10; David Mason, 50 cts.; Fem. Association, by Miss M. G. Chandler, 5.25,	15	75
Boonville—Fem. Asso. by Mrs. Barnes,	5	00
Bainbridge—Elizabeth Smith,	1	00
Burlington—Fem. Assoc'n, by Miss F. Foote, articles, 6.38.		
Bloomfield East—George Rice, 50 cts. Mrs Hall, 25 cts.; Cash, 1.00	1	75
Buffalo—H. B. Potter, 10.00; Hervey Root, 5.00; Female friend, 1.00; Several ladies, in part to constitute Rev. S. Eaton, their pastor, an hon'ry member for life, 22.00,	38	00
Cazenovia—Dea. S. Munson, 3.00; W. Dorling, 25cts.; A. Berthrong, 50cts. Char. Society of Presb. Church, by L. Burrill, treas'r, 20.00; Cash, 2.73; At install'n of Rev. C. White, 10.10,	36	60
Canandaigua—H. B. Gibson, 20.00; A. H. Howell, 3; H. Sexton, 1; Reuben Derby, 1; A. Brown, Jun. 1; R. Antis, 1; N. Little, 5; H. W. Taylor, 5; A. K. Van Rensselaer, 2; J. L. Woodruff, 2; Walter Hubbell, 20; David White, 1; D. H. Whipple, 5; W. R. Thompson, 5; W. Antis, 5; J. Reed, Jr. 1; H. M'Nair, 2; G. Birch, 2; J. Wilson, 5; Cash, 3; Rev. E. van Johns, 10; John Greig, 20; B. Merrill, 1; Miss E. M. Ward, 1; Mrs. Ward, 1; Abby Stockton, 1; Maria R. Bostwick, 1; Miss C. M. Jackson, 2; Eliza Little, 1; Sarah Lyman, 1; Eliz'h Warren, 2; Miss G. 5; Mrs. E. Johns, 1; H. Whaley, 2; Martha Davis, 1; Cynthia Chapin, 1; Lucinda Antis, 1; Sarah Antis, 1; Sarah Barlow, 1; T. Chapin, 5; Cash, 1; Fem Assoc'n for benev. purposes, by Miss S. M. Shepherd, 27; A. Roice, 25 cts.; A. Ackley, 50 cts.	177	75
Champion—Fem. Ben. Soc. by Dea. A. Thomas, Utica, articles, 15.		
Canton—Articles, by J. C. Smith, 37.50.		
Dansville Village—Rev. R. Hubbard, 3; W. F. Clark, 6,	9	00
Elmira—Fem. Reading Soc. by Mrs. E. Lathrop,	10	00
Frankfort—Several females,	4	62
Florence—Fem. Asso. by Mrs. S. Swezey, cash, 1.62, articles, 3,	1	62
Fabius—B. Hannum,	4	25
Geneva—H. H. Seelye, 5; Arad Joy, 10; C. A. Cook, 5; R. C. Hall, 3; W. E. Sill, Esq. 5; O. P. Hubbard, 2; J. Sample, 1; W. D. Cook, 1; J. P. Handy, 5; R. Simpson, 5; J. Arnold, 3; L. Hart, 1; A. Gardner, 5,	51	00
Greenwood—Fem. Asso. by Mr. Bachelder,	2	25
Hamilton—Fem. Asso. by Mrs. N. Latham,	4	00
Henderson—Fem. Asso. by Dea. J. T. French, articles, 4.12.		
Ithaca—By Rev. Wm. Patton,	83	37
Lyons—Mrs. Zalmon Rice, 5; Samuel Andrus, 2.50; Miss B. Leach, 1; J. Boldrich, 50 cts.	9	00
Little Falls—Fem. Associa. by Miss C. Bennett,	3	00
Lenox, 2d church—Col. E. S. Cadwell, and family,	7	50
Macdonough—Fem. Asso. by Mrs. N. Gould, 2; articles, 1.50,	2	00
Mount Morris—Asa Woodford,	2	50
Madrid—Articles, by J. C. Smith, 27.50.		
Massena—Articles, by J. C. Smith, 4 19.		
Norfolk—Articles, by J. C. Smith, 16.56.		
Newark, Tioga co.—By Rev. M. Ford,	6	00
Oneida Association—Sacram. collection,	13	08
Owego—By Col. C. B. Pixley,	4	75
Penn Yan—Dr. Oliver, 5; Judge Oliver, 5; T. J. Nevins, 1; M. Benham, 1; Judge Ellsworth, 5; Mr. Himrod, 2,	19	00
The following ladies for temporary scholarship, in part:—Mrs. H. Stewart, 3; Mrs. Bellamy, 1; Miss A. Gilbert, 1; Fem. Asso. by Mrs. R. A. Bradley, 9.60; Mrs. M. Gould, 50 cts.; Miss S. McClure, 50 cts.; Mary Hubbard, 50 cts.	16	10
Paris—Dr. E. Judd, 5; H. McNiel, Esq. 5.50; Martin Porter, 1.25; Mrs. Porter, 50 cts.; Patrick Campbell, 1; Timothy Hopkins, 1; Thos. Kilbourn and family, 2; Israel Scofield, 1; N. Tompkins & family, 2.47; Philander Simmons, 1; Mrs. L. A. Walker, 25 cts; Martha Handy, 25 cts.; Narcissa Simmons, 25 cts.; Isaac Simmons, 50 cts.	21	91
Prattsburgh—Fem. Asso. by Miss L. Linsley,	7	00
Painted Post—Fem. Asso. by Miss Elmeria Knox, 7.22; articles, 15.50,	7	22
Potsdam—Articles, 10.69, by J. C. Smith.		
Parishville—Articles, 1, by J. C. Smith.		
Palmyra—George Beckwith, 20; Mrs. Geo. Beckwith, 5; N. H. Beckwith, 2; H. Jessup, Jr. 1; David G. Ely, 1; Mary Kelly, 25 cts.	29	25
Rodman—Fem. Asso. articles, 11.90, by O. Stone.		
Rutland—Fem. Asso. articles, 12.56, by O. Stone.		
Rochester—D. Scoville,	1	00
Sidney Plains—Capt. H. Johnson, 3; C. Rogers, Esq. 50 cts.; Fem. Asso. cash, 5.75; articles, 14.25, by L. Jewell.	9	25
Scott—Fem. Asso. by Mrs. J. Alexander, cash, 1.25; articles, 4.13,	1	25
Stockbridge—Fem. Associa. by Mrs. L. Wilcox,	3	00
Stockholm East—Articles, 7.66, by J. C. Smith.		
Smithfield—Pres. church,	12	00
Seneca-Falls—Fem. Association,	6	44
Steuben County—By Mr. Higgins, 7; a friend, by R. Steele, 2,	9	00
Trenton—Fem. Asso. by Miss J. Douglass,	3	00
Utica—Abm. Varick, 100; J. W. Doolittle, 10; Rev. J. F. Schermerhorn, 10; Alex'r Seymour, 10; J. C. Hastings, 5; G. S. Wilson, 5; E. Young, 5; C. Morris, 5; A. North, 5; J. P. Batchelder, 5; G. C. Bronson, 5; J. Bradish, 5; S. Kellogg, 5; D. M. Braman, 2; Geo. Dutton, 2; S. H. Haddington, 1; Doct. H. Storrs, 1; cash, 2.37; by Hastings & Tracy, articles, donors not known, 4.50,	183	87
Verona—Mrs. Eben'r Sedgwick, 2; articles, 75 cts.	2	00
Volney—Fem. Asso. by Mrs. A. Caldwell, cash, 2; articles, 1.13,	2	00
Amount of cash,	$827	03
Articles, as estimated by the donors,	199	21
	$1026	29

A few donations have been received, but not in season to be reported at the last quarterly meeting, and will therefore be included in the next quarterly report.

Attest, J. EELLS, Gen. Agent W. E. S.
Westmoreland, Sept. 24, 1829.

NEW ARRANGEMENT.

The American Sunday School Union have made an arrangement with the Western S. S. Union, to keep a Depository in Utica, for the sale of Sabbath School Books. All the Sabbath Schools, or Unions, which may find it convenient to purchase their books at this Depository, will be promptly supplied, as it is intended to keep a complete assortment of all the works sold by the American S. S. Union.

It is hoped that this arrangement will meet the approbation of the Societies auxiliary to the Western Union, and accommodate them with all the necessary Sunday School Books.

All *orders for Books, and remittances of money, must be, for the present, addressed to* "The Agent of the American Sunday School Union, *No. 145, Genesee Street, Utica.*"

All *communications*, relating to the concerns of the Western S. S. Union, must be addressed, as heretofore, to G. S. Wilson, *Corresponding Sec'ry of the Western S. S. Union*, at the same place.

FREDERICK W. PORTER,
Cor. Sec'ry Am. S. S. Union.
GEORGE S. WILSON,
Cor. Sec'ry Western S. S. Union.

Utica, Sept. 23, 1829.

SPECIAL NOTICE.

It will be seen by the above notice, that a change has taken place in the plans of the Western S. S. Union, so far as relates to the DEPOSITORY. It will be necessary, therefore, to have all the old accounts with the Depository closed immediately. The balance due for books, up to this date, must be remitted to the Subscriber, as also for the Visitant & Magazines

Sept. 25, 1829. G. S. WILSON.

Dr. *Wm. F. Clark*, is agent for the Recorder, in Dansville village, Livingston county.

NOTICE EXTRA.

THE Subscribers offer for sale at their shop, No. 121, Genesee street, a few doors south of Welles' Canal Coffee-House, Utica, the most splendid assortment of CABINET FURNITURE, ever offered in this market, and equal to any made in New-York. Also, the very first rate MAHOGANY CHAIRS, of the newest fashions. They pledge themselves that their prices will be lower than the articles can be bought in the city of New-York, of the same quality.

TILLMAN & BENJAMIN.
Sept. 29, 1829. 39w6

JUST RECEIVED,

By Wm. Williams, at No. 60, Genesee street—

THE Antimasonic Almanack, for 1830, by the thousand, or less quantity: Morgan's Illustrations of Masonry: Reply to the Genesee Consociation: Narrative of the Facts and Circumstances relating to the Kidnapping and presumed murder of Wm. Morgan: A Revelation of Freemasonry; by a convention of seceding Masons, held at LeRoy, on the 4th and 5th of July, 1828. *Utica, Sept. 21, 1829.* 38w5

PARIS-HILL SCHOOL.

THE Rev. William R. Weeks, having engaged a larger and more convenient House for the accommodation of his School, will open it for the winter, on the first Monday in October. He will teach the Latin, Greek and Hebrew languages, and any of the branches usually taught in Academies, with several improvements in the *manner*, adapted to furnish exercise for all the faculties of the mind, as well as the memory.

Board and rooms can be had in the neighborhood of the school, on reasonable terms.

Paris, Sept. 21, 1829. 38w3

ETNA INSURANCE COMPANY,

Of HARTFORD, Connecticut,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against

Loss or Damage by Fire,

at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. James Van Rensselaer, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford, 1829.* 67

SCHOOL BOOKS.

HASTINGS & TRACY, as agents for the sale of Adams' Arithmetic, continue to supply Booksellers and others with that valuable work, by the quantity or otherwise, on the publishers' terms. In addition to the numerous certificates in its favour, from the most respectable teachers in New-England, heretofore published, the following has been recently given:—

New-Haven Gymnasium, Jan. 16, 1829.

We have introduced Adams' New Arithmetic into our Gymnasium, *as we believe it superior to any other with which we are acquainted.*

S. E. & H. E. DWIGHT.

H. & T. have also a supply of the *Literary & Scientific Class-Book*, embracing the leading facts and principles of science, illustrated by engravings; which is also extensively used in the schools and academies of the eastern states. Also, *Sequel to Easy Lessons.*

They continue to publish *Daboll's Arithmetic*, and offer it, wholesale and retail, on the lowest terms. This work has been too long known, and is too extensively used, to require any further recommendation.

Utica, Sept. 22, 1829. 38

WHITESBORO' ACADEMY.

THE Trustees of the Whitesboro' Academy give notice, that the Female Branch of the Academy will be opened in said village, on the 20th of August ult. under the instruction of Mrs. Ann Nicholas, of Albany.

The Trustees are happy to say, that Mrs. Nicholas possesses all the talents and accomplishments necessary for an instructress, and as such they recommend her to the public.

The Male Branch of the Academy will be opened at the same place, on the 10th of September inst. under the instruction of Mr. Harvey Blodgett, late of Amherst College, who comes highly recommended as a man of talents and experience in instructing.

The terms of tuition in the male department, the usual charges in country academies. The female as follows:—

English Branches.

Orthography, Reading, Writing, Arithmetic, Plain Sewing, and Geography, per quarter, $3.

Geography, English Grammar, Arithmetic, Writing, and History, $4.

Geography, Grammar, Rhetoric, Arithmetic, History, Jamieson's Grammar of Logic, and Elocution, $6.

Geography, Grammar, Rhetoric, Arithmetic, History, Porter's Analysis of Elocution, Alexander's Evidence of Christianity, Paley's Moral Philosophy, Kaime's Elements of Chemistry, Brown's Philosophy of the Mind, Critical Reading of Milton's Poetical Works, Conversations on Natural Philosophy, and on Political Economy, $6.

Music, including the use of the Piano, $10.

French, $5.

Writing taught by Mrs. Nicholas, on the Carstarian system.

ELIZUR MOSELEY,
Wm. G. TRACY,
LEWIS BERRY,
HENRY R. STORRS,
S. NEWTON DEXTER,
THEODORE SILL,
SETH S. PECK,
AMOS CAMP,
ELON GALUSHA,
BENJAMIN S. WALCOTT,
JOHN FROST.

Whitesboro', Sept. 1, 1829. 85

ALE, PORTER, & BROWN-STOUT.

THE Subscriber makes and keeps constantly for sale, Ale, Porter, and Brown-Stout, of the first quality, in kegs and bottles, corner of Second & Bleecker streets, on the east side of Chancellor Square.

Also, a constant supply of Fresh YEAST.

FREDERICK MARR.
Utica, August 18, 1829. 83m3

NEW BOOKS.

HASTINGS & TRACY have just received, from E. Littell, Philadelphia, the Religious Magazine, or Spirit of the Theological Journals and Reviews; and the Journal of Foreign Medicine—elegantly half bound with calf backs.

Also, Travels in North-America, in the years 1827 and 1828, by Capt. Basil Hall, of the royal navy.

Utica, Sept. 7, 1829.

POETRY AND MUSIC.

From the Spirit and Manners of the Age.

THINGS UNSEEN.

O! what sights hath the eye not seen!
Spring abroad in her robes of green,
And her thousand, thousand flowers that blow
In the forest shade, by the fountain's flow;
Ocean at rest, when its wrath is no more,
With the moon's soft rainbow shining o'er;
And the host of ministering stars that wait,
Each with his song at heaven's gate.

Sounds of delight on every breeze!
The music, at midnight, of waving trees,
The song of the lark in the ear of morn;
The far off blast of the hunter's horn;
Æolian harpings on summer's eve,
Like angel whispers, to souls that grieve;
The hymns of joy that from young lips flow,
And the voice of friendship in hours of wo.

Who can tell all that hath wrapp'd the thought,
In holy times, when the heart is fraught
With a gush of sacred joy, that brings
Into the bosom all lovely things?
Glimpses of heaven on the poet's eye,
Visions of glory that cannot die,
Hallowing each scene of beauty here,
As the promise and type of a happier sphere.

But the eye has not seen, nor the ear hath heard.
Nor the heart in its inmost depths been stirr'd
With the tho'ts of those wonders by angels told,
In the temple on high, to their harps of gold.
The spirit, e'en here, oft cowers her wings
At the mighty shadow of future things,
Or rejoices, in glimpses of hope, to descry
The dawn of immortal light from on high.

But her noblest visions are shaded here,
And her happiest dreams have a taint of fear,
And the lyre of thought's most 'trancing tone
Is woke by the wilderness wind alone: [break,
It hangs o'er the grave; but earth's spell shall
And the soul of all-glorious sounds awake,
Touch'd into birth by Him, whose love
Shall win its eternal song above.

WHERE SHALL WE FIND A GOOD TEACHER?

The question continued.

We have said, that the number of good teachers is, at present, far too limited for the general supply. Many, feeling this to be the fact, have adopted the maxim, that necessity knows no law; and have thence employed almost the first man they could hear of, without much inquiry into his character or qualifications. This management has been the fruitful source of evil. Singing schools have been badly conducted in every point of view. They have been the source of endless difficulties, contentions and misunderstandings, till in many places they have come to be regarded rather as necessary evils, than as things in themselves desirable; evils to be tolerated and endured for a time, for the ultimate promotion of a supposed good. At least they have been extensively thus regarded by those who have the interests of Zion most at heart; a sure indication that all is wrong in management.

Give us, as the first requisite, a man of *character*, as a teacher; and a man who will at least lend his influence in favour of religion. Give us this; and if the music is low, it may be *somewhat* improved, tho' the teacher's acquirements should be limited. Religious influence will do much of itself towards securing religious effects, as the result of cultivation. Even ordinary choristers may do something in *this way*; while the skilful man, who is immoral, or decidedly irreligious, will do incalculable injury. If such a one is ever employed, let him not teach the songs of *Zion*, as associated with the lofty themes of an Asaph, a Heman, or Jeduthan; the themes of "the first born sons of light," the "heirs of glory;" the themes of the cherubim, which surround the throne of the Highest in the sanctuary above! This is too holy an employment for him. As well might Samballat and Tabiah and Geshem of old, have been permitted to assume the office of the priesthood; or Haman the Agagite been suffered to burn incense within the veil.

We know it has been said that musical tuition is a mere secular occupation; and that being such, we must expect that secular men will engage in it, and take the lead. So far as the mere science of harmony and the practice of secular music is concerned, we admit the principle in its fullest latitude. But why carry such an influence of secularity into schools, which should in an important sense become, like bible classes and Sabbath schools, the nurseries of the church? Surely this is a monstrous absurdity. It is a species of mismanagement, for which there is not the least manner of an excuse or apology. Look into a school of this description. *The design of church music, if the bible is true, is to make a solemn impression upon the minds of the singers and the hearers, by rendering the sentiments of the words more conspicuous and impassioned, than could be done by merely reading them from the desk or any other plan.* Is this end ever accomplished by such tuition? The singer himself, when he undertakes, with a heart full of lurking enmity to vital godliness; when he thus undertakes to execute with professional pathos—

"O, for a closer walk with God"—
"Come, Holy Spirit, come"—
"Yet save a trembling sinner, Lord"—
"Blest be the tie that binds"—

Do his pupils and his hearers catch from him the very spirit of a seraph? No such thing. All is hollow pretence. The very effort is palpable hypocrisy. At least it should seem to be so. What else can it be? We know that the sin of ignorance is sometimes to be winked at; but in this day of gospel light, such a practice ought not for a moment to be tolerated. Let it no longer be told in Gath, or published in the streets of Askelon, that vice, irreligion or intemperance, personified, is ever permitted to lead the songs of salvation before the people of God, in the temple of the Most High! Let this dagon of impurity and pollution be swept from the churches. Let the children of the redeemed be the leaders of this service. Let them qualify themselves, and let their brethren assist continually in the work. Then the minds of the giddy and unhallowed will be solemnised and overawed. Then, and not till then, will this portion of the pleasant services of the sanctuary begin to exert its required influence.

LITERARY AND SCIENTIFIC.

THE MARCH OF IMPROVEMENT.

Every thing is changed. In place of Scottish squires riding to London on horseback, with servants behind to guard them from harm, they are now whirled to the capital in the short space of thirty-six hours. In place of clumsy coasters, creeping into creeks at every ominous appearance of the sky, and scarcely venturing to lose sight of land, we have steam-boats that serve all the purposes of bridges, and enable beggars as well as lords, to set out on travels to foreign parts. In London, Dublin, Liverpool, Greenock, the tourist may step into a floating palace, draw on his night cap, go to bed, and after a sound night's repose, awake next morning in a different kingdom; thus rivalling the exploits of the hags, who whilom clomb the welkin, mounted on a broomstick, with the innocent victims they wickedly bewitched, and dropped from the clouds in a far country. The great modern wizard, James Watt, has reduced to practice what was merely fabled of Michael Scott. By applying the principle which lifts the lid of the spinster's tea-kettle, machines have been constructed which can pick up a pin and rend an oak; which combine the power of a community of giants with the plasticity that belongs to a lady's fair fingers; which spin cotton, and then weave it into cloth; which, by pumping sea water and extracting its steam, send vessels across the Atlantic in fifteen days; and amidst a long list of other marvels, "engrave seals, forge anchors, and lift a ship of war like a bauble in the air."—*Damfries pa.*

ANTECATELEPHOR.

We have received several papers descriptive of a new and curious engine, with the above name, invented by Mr. T. W. C. Edwards, lecturer on experimental philosophy and chemistry, and designed for "the instantaneous conveyance of intelligence to any distance." After noticing some of the greatest inventions of preceding times, Mr. E. "undertakes to demonstrate clearly and briefly, in the work which he has now in the press, the practicability and facility of transmitting from London *instantaneously*, to an agent at Edinburgh, Dublin, Paris, Vienna, St. Petersburgh, Constantinople, the Cape of Good Hope, Madras, Calcutta, &c. any question or message whatever, and of receiving back again at London, within the short space of one minute, an acknowledgment of the arrival of such question or message at the place intended, and a distinct answer to it in a few minutes." He adds—"In principle this engine is altogether different from every kind of telegraph or semaphor, and requires neither intermediate station nor repetition. In its action, it is totally unconnected with electricity, magnetism, galvanism, or any other subtle species of matter; and although the communication from place to place is instantaneous, and capable of ringing a bell, firing a gun, or hoisting a flag, if required, yet this is not effected by the transit of any thing whatever *to* or *fro*; nor in the operation is aught either audible or visible, except to the persons communicating. It may be proper, however, to state, that a channel or way must previously be prepared, by sinking a series of rods, of a peculiar description, in the ground, or by dropping them in the sea; but these, after the first cost, will remain good for ages to come, if substantial when they are laid down.—*London paper.*

RICE BREAD.

A correspondent of the Journal of Commerce recommends the mixture of rice flour with wheat flour in making bread. It greatly improves the quality. "My family," he says, "reside in the country, and I took an early opportunity to send a quarter to mill to be ground, in the same manner as corn, without bolting. We made an experiment with a pound of wheat flour and a pound of rice flour in the first place; the rice flour having been swollen, or scalded before it was mixed, by placing it in a clean vessel, with water, over a moderate fire, as rice is ordinarily cooked, and then kneaded in with the wheat flour, wet in the usual way, with milk, in the evening. It was found, in the morning, so soft, that it was necessary to stir into it four pounds more of wheat flour, to give it the consistency of bread. With this addition the loaves were made, and the result gave us ten pounds of the finest bread I ever saw. It was of snowy whiteness: tender and delicious to the taste, and remained fresh much longer than bread prepared from flour alone. Subsequent trials have satisfied us that one quarter part of rice flour may be profitably used in making bread; that the weight is greatly increased, and the quality improved beyond calulation. If the publication of this fact shall tend to unite the interests of the south with the north, by an additional link, I shall be happy to see it circulated from one end of our land to the other. The trial of it is easy. The result cannot fail to be satisfactory to all who make it."

REMARKABLE MIGRATION OF BIRDS.

By wonderful instinct birds will follow cultivation, and make themselves denizens of new regions. The cross-bill has followed the apple to England. Glencoe, in the highlands of Scotland, never knew the partridge, till its farmers of late years introduced corn into their farms; nor did sparrows appear in Siberia, until after the Russians had made arable the vast wastes of those parts of their dominions. Finally, the rice buntings, natives of Cuba, after the planting of rice in the Carolinas, annually quit the island in myriads, and fly over sea and land to partake of a harvest introduced there from the distant India. It is, however, only the female rice-bird which migrates, of the myriads which visit Carolina.

MISCELLANEOUS.

THE DESTRUCTIVE WAY.

"There is a way that seemeth right unto man, but the end thereof are the ways of death."—Prov. xvi, 25.

Sin blinds the eyes and perverts the judgment; hence the sinner neglects the path of life and wanders among the dead. The way of pleasure and dissipation appears right to the sensualist, and he devotes himself to gluttony, drunkenness, uncleanness, light and trifling pursuits, and hurtful lusts, which plunge men in perdition. The way of infidelity appears right to a skeptic, who calls the word of the living God a cunningly devised fable, derides its histories, ridicules its doctrines, mocks its precepts, and blasphemes the adorable Saviour who came into the world to save sinners. The way of self-righteousness appears right to the Pharisee, who being ignorant of the nature, spirituality, and extent of the holy law, goes about to establish his own imperfect righteousness, and thus refuses to submit to the righteousness of God. The way of partial reformation appears right to the formalist and the half convinced sinner, who fancy that God is such an one as themselves, and who substitute external devotion for the religion of the heart, and a speculative barren faith for that which comes from God, works by love, and purifies the conscience from guilt. This way appears right, because it is suited to the sinner's sinful inclination, or because it is followed by others. Reader, remember that the end is death. Art thou pursuing any of these ways? O, leave it instantly. Seek the way of life; seek it ere the night cometh, and thou fall into destruction like Pharaoh, and Haman, and Belshazzar.

SPIRIT OF CHRISTIANITY.

We know that every thing is affected that is touched by the spirit of christianity. It touches the heart of the proud man, and he becomes humble as a little child; it touches the heart of the sensualist, and he becomes pure and heavenly; it touches the affections of the covetous, and he becomes liberal; it touches the heart of the revengeful, and they become forgiving and loving; it touches the chain of caste, and it melts; it touches the idols of the heathen, and they fall to the ground like dagon before the ark of God; it touches the atmosphere of idolatry, and the lurid glare of superstition is dissolved; it touches the fetters of the slave, and they fall off; it touches the ruthless despotisms of the earth, and they wither at its glance; it touches the hearts of savages, and they take their places among civilised men; it sends its fructifying showers on the barren wilderness, and it blossoms like the rose; it smiles upon the desert, and the inhabitants of the rock, the wandering bushmen, sing for joy, and shout from the tops of their mountains. *Dr. Philip.*

EXTRACT.

Many people have been accustomed to look upon a missionary spirit as a kind of adventitious thing, as separable from the christian character, and as not at all entering into its essence. They look upon it as a very good thing, and as very becoming in a missionary; but as one of those kind of things which they themselves may either cultivate or neglect with impunity. Where such a sentiment prevails, the form of godliness may exist, but its power is wanting; a name to live may be retained, but the symptoms of the christian life no longer remain. The real spirit of missions is the very genius of the gospel; it is the Spirit of God himself in the hearts of his people. Jesus Christ came into the world to seek and to save that which was lost; and the whole history of his life and sufferings corresponds with the views here given of the grand object of his ministry.—*ib.*

TEA.

This delicious beverage, so much admired in Great-Britain and the United States, is almost unknown, except as a medicine, in several of the countries on the continent of Europe, and in others is consumed, at most, very sparingly. The amount annually consumed in Great-Britain and Ireland, is about 25,000,000lbs. In the United States, 7,000,000 or 8,000,000 lbs. In Russia, on an average of four years, 5,187,492 lbs. Netherlands, about 2,000,000. France, on an average of five years, 220,053 lbs. The amount imported into Naples, in 1826, was 5961 lbs; in 1827, 3419 lbs. In Sicily, the annual consumption is about 20 chests! Sardinian states, (on the continent), about 5600 lbs. Tuscany, 3000 to 4000 lbs.—Austrian states on the Adriatic, 1000 lbs. Denmark, 129,000 lbs. Roman states, 4243 lbs. In the Governo del Litorale of Trieste, the county of Gorizio, and the peninsula of Istria, containing a population of 300,000 souls, not 1000 lbs. in nine years! These facts are derived from a volume of official documents on the subject of the East-India and China trade, just published in England, agreeably to a vote of Parliament on the 4th of June. It will be observed that the countries in which tea is least used, are those where the grape is most extensively cultivated.—*N. Y. Jour. Commerce.*

ANECDOTE OF FREDERICK THE GREAT.

At table one day, the conversation turned upon the commanders of the light troops, and the King said, jestingly, that during the war they had only been commanded by robbers, and added, laughing, "Quintus," (Col. Guichard, of the light troops, to whom he had given that title), "had all the difficulty in the world, *after the war, to lose the habit of plundering.* When he is near me, I take care of my snuff-box and my purse, lest he should play off against me some slight of hand trick." The Colonel, who by no means relished this pleasantry, replied, "*It is true, Sire, that I have pillaged and robbed; but it was by your majesty's orders, and you had always the best share of the booty.*" The King pretended not to hear this answer, and changed the conversation.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$125 00a127	Sole, oak tanned, lb	19a22
Pearl	127 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	9 62a10 00
Alabama	9a11	—— prime	7 50a8 00
Feathers,		Pork, mess	13 00a13 25
Live American, lb	35a36	—— prime	7 50a8 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a48
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 37a5 50	Havana, white, lb	12a14
Western (canal)	5 50a5 75	—— brown	9a10
Rye flour	3 62a3 75	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a	*Tallow,*	
—— western	1 04a1 13	American, lb	6 1-2a7
Rye	60a62	*Teas,*	
Corn, north yellow	58a60	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	51a55	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, LP	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth - -	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	3-4	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh -	5
Chenango - -	do	Brownville - -	do
Roohester - -	do	Silver-Lake -	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara - -	broken	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland - -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin - -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others - -	1-2	Lancaster - -	do
Connecticut.		St. Clairsville -	do
Norwich Bank	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - - -	do	Columbus - -	do
Thames - - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, 20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.
Utica, August 18, 1829. 93

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, tha his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.
Utica, Dec. 16, 1828. 51

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.
SMITH COPELAND.
Utica, July 6, 1829. 27

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), in the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,
H. W. OSBURN.
Utica, April 7, 1829. 14

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street. *Utica, Aug.* 4, 1829. 31

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility; Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation, from a highly respectable physician of this village, and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

UTICA, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.
NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.
JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.
SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Messrs. WILLIAMS & Co. H. STORRS & Co. Dr. M. HITCHCOCK, and Mr. A. HITCHCOCK, Druggists, Genesee street: Dr. NEWEL SMITH, and the Proprietor, Liberty st. opposite the Clinton House, Utica, where he has established himself. Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it. 34
August 25, 1829. G. MARSHALL.

DE LA MONTERAT'S
COLUMBIAN VEGETABLE SPECIFIC,

FOR the cure of *Consumptions, Asthma, Pleurisy, Spitting of Blood,* and *Pulmonary Affections of every kind;* the most valuable remedy ever discovered for the cure of Consumptions, and all diseases of the breast and lungs leading to Consumptions.

To all afflicted with these troublesome affections, an immediate use of this highly celebrated specific is only necessary, to convince the most incredulous of its possessing qualities superior to any other medical preparation yet discovered. Since the discovery of this invaluable medicine, numbers have experienced its salutary and happy effects. Its mild and gentle operations are much extolled by those who have used it. In all cases of coughs, colds, asthmas, and other consumptive affections, by the use of this article, they have been enabled to defeat an enemy whose attacks would otherwise have been followed by the most alarming consequences. This specific has relieved and cured the most violent cases in which other medicines have failed to give any relief. It operates by gentle expectorations, and may be given to infants and children with the greatest safety.

The following certificates just received from highly respectable gentlemen will show its value:—

Baltimore County, Feb. 14th, 1829.

GENTLEMEN—I feel it my duty to acknowlege the great benefit I have derived from the use of De La Monterat's Columbian Vegetable Specific. I do not like to speak of the medicine in the exalted terms in which I estimate it. I will, therefore, as briefly as possible, give a history of my own situation, with the effects produced by this valuable medicine. I have been for the last five or six years labouring under a pulmonary consumption, pronounced to be such by the attending physician; during which time I have consulted many physicians, and taken much medicine, but all to little purpose. The 12th of March, 1828, I puked blood for the first time, and continued to do so for several days in succession; and on the 14th of the same month was confined to my bed, where I lay for two months, until I was reduced to such a state of debility, that my friends began to despair of my recovery. I had made use also of all the popular remedies without benefit; and having accidentally heard of this specific, I determined to give it a trial, anticipating from the use of it no better result than had attended the use of all the remedies I had taken. But in this I was happily disappointed. At my lowest state I commenced the use of this specific. I took the first dose at night, in a little herb tea sweetened, which threw me into a gentle perspiration, and procured for me a good night's rest. I continued to take the medicine as directed, and in about five days my cough was stopped, and I have not had any return since. I am now perfectly satisfied of the superior quality of this specific over every other medicine offered for the cure of the above disease. You are at liberty to use this letter in any way you may think proper.
Yours, respectfully, JOHN R. ELLICOTT.

Lancaster County, Pa. March 5th, 1829.

MESSRS. BOYD & HIGGINS—Gentlemen—It is with no small degree of thankfulness that I now address you, for the public good, and to inform you of the work of divine Providence, through the agency of your valuable medicine, called De La Monterat's Vegetable Specific. I have been for the last six months confined to the house, and the latter part to my room, attended by two of the ablest physicians in the county, who finding my complaint a consumption, abandoned me to the will of Providence. I heard of your medicine, and purchased two bottles, which I imagined did me good. I therefore purchased two more, which, to the astonishment of my friends and doctors, have performed a perfect cure.

With due respect, I am, gentlemen, your most obedient servant, JACOB RANDSKOM.

The above Medicine is kept for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 25

ANTI-DYSPEPTIC PILLS.

JUST received, *Dr. Chapman's Anti-Dyspeptic or Sour-Stomach Pills*—Indigestion or sour-stomach is acknowledged by medical writers to be a complaint of a stubborn kind, at all times very difficult o cure. This is sufficiently illustrated in the disappointment of those who unfortunately suffer under it, as they for the most part find, after having tried many things to little or no purpose, that they are at last obliged to use for perhaps the remainder of life, such articles as can at best but palliate the disease. Under such circumstances, any medicine capable of removing the complaint, must surely be an article highly deserving the attention of all those who are afflicted with it. The proprietor of these Pills is therefore happy in offering to the afflicted an invaluable medicine, the success of which has never been equalled for the cure of dyspepsia in its most complicated forms: such as loss of appetite, nausea or sickness at the stomach, and sometimes vomiting, belching up water which is sometimes tasteless, but most commonly sour, gnawing pain in the stomach, heartburn, or what is commonly called sour stomach, costiveness, paleness of the countenance, languor, lowness of spirits, palpitation of the heart, vertigo or dizziness, disturbed sleep, &c. Whoever applies these Pills in the above disease according to the directions, will never be disappointed, as they have never once been known to fail in producing a radical and permanent cure. The use of a single box will convince the most unbelieving of their efficacy. They will most effectually remove all sourness of the stomach, not merely by neutralising the acid, but by correcting that morbid state of the secretions which give rise to it; and at the same time will restore to the debilitated organs of digestion that tone and vigour, which is absolutely necessary to the well being of the animal economy.

The above valuable Medicine is for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 26

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.
Utica, Oct. 27, 1828. 44

REMOVAL.

EW. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street Bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged, that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity & Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to
NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.
☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street.
August 25, 1829. 34

Who wants to see, when 100 *years old?*

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked or one hundred, and to be sold at No. 38, Genesee street. *Utica, May* 22, 1829. 21

DR. STERRY'S HAIR REGENERATOR,
AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair, to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.
Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the st